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# Beasts and Sevens of Revelations

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*ROBINSON*



# BEASTS AND SEVENS OF REVELATIONS

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By  
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Price \$1.00 by Mail



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## INTRODUCTORY

### Chapter I.

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The book of Revelations is a symbolical book, written in Beasts and Sevens. We have the seven headed and ten horned red dragon of chapter 12, the seven headed and ten horned, and the two horned beasts of chapter 13. (The beast of the 17th chapter is the seven headed and ten horned beast of chapter 13 brought to view a second time, in order to show us the means by which God aims to destroy the Catholic church.

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Then we have the seven churches, the book with seven seals, the seven trumpets, and the seven last plagues. In in the 17th chapter John gives us an explanation of the seven headed and ten horned beast and of the woman he carried. This explanation taken together with the work and description of the red dragon and the two-horned beast gives us a correct clue to their interpretation, as well as the symbolical meaning of woman in Revelations. The sevens are not explained to any considerable extent, their true interpretation is found, in the main, by their connection with the beast. The reader must understand that the explanations given in the beasts hold good in the sevens; likewise the explanations given in the sevens hold good in the beasts. For instance in the first chapter the Savior said that the Seven Stars that he held in his right hand were the angels of the churches; that is, the messengers or pastors of the churches. In the twelfth chapter it is stated, that, the tail of the dragon drew one-third of the stars of heaven and cast them to the earth. This great red dragon, as will be shown in this work, was a symbol of the Roman empire. The teacher of lies\* is the tail when a government is spoken of as an animal, and through them

\* Isa 9-15—The prophet that teaches lies is the tail.

persecution always comes. It was the tail that cast to the ground or slew one-third of the pastors of the true churches. Thus if we accept the explanation given by Christ of the Stars, we learn the extent of the havoc played by the Roman empire, among the pastors of the true churches. The reader should remember that the red dragon symbolized the Roman empire, not only in its united state as in the days of Christ, but in its divided condition to this day. So that it is one-third of all the true pastors or teachers that were slain.

The explanations in the beasts apply equally well in the sevens. In the twelfth chapter, and also in the twentieth, John identifies the dragon with that old serpent, the devil and Satan. Let us take this explanation and go to the seven churches of the second and third chapters. "And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lives again: I know thy tribulation, and thy poverty (but thou art rich) and the blasphemy of them that say they are Jews and they are not, but are the Synagogue of Satan." Rev. 2-1, 2.

Satan as identified with the dragon, is the symbol of the Roman empire or emperor here as elsewhere. The Synagogue of Satan, or the Roman emperor, can be easily identified by the claim she makes. Paul says: Rom. 2-28-29: "For he is not a Jew who is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter: whose praise is not of men, but of God." The claim of this Synagogue to be Jews or real believers in Christ, points unerringly to the Roman Catholic church as she is the only institution of the Roman emperor that ever made such claim. That the Catholic church is an institution of the Roman empire goes

without saying; not only the fostering care of Constantine and other emperors but the internal changes made in the church at Rome and other large churches, to say nothing of the right claimed by Constantine to appoint the pastors or patriarchs of the four great cities of the empire, certainly justifies the Savior in denouncing the institution as a synagogue of Satan and their claim to being Jews, blasphemy. The churches of Rev. 2 and 3 are representative or symbolical churches, each one representing all the true churches for the age it stands. All the seven churches taken together symbolize all the true churches from the time Christ went away until he returns. The time from the first to the second coming of Christ being divided into seven periods, each church of the seven would represent a period. It's not necessary that periods be of equal length. This view of the seven churches corresponds with the make-up of the rest of the book of Revelations, and agrees with what Christ, himself, says in the first chapter: "The Revelation of Jesus Christ which God gave him to show unto his servants, even the things which must shortly come to pass." Not the existing conditions then, but things to come to pass." The Catholic church was adopted and remodeled by Constantine in the second period, the period symbolized by the church at Smyrna, in the year A. D. 325. He that would understand Revelations must believe in the perpetuity of the true churches. He must understand that the church of the Roman emperor is no part nor parcel of the true church. That the poor despised persecuted churches that stood aloof from the empire church are recognized as the true churches and these letters are addressed to them. The first letter, the letter to Ephesus, shows no division of the churches into the false and true ones. The first letter represents the churches for about the first three centuries. The second letter shows the division of the churches into the

false and true. It also points out the empire church as the false one, and brands even her claim to be true as blasphemy. The rest of the seven letters directly or indirectly show the continuation of the division and still point to the same parties as the false and true. The empire church though pointed out under the symbol of Jezebel is still the false while the persecuted heretics are still recognized as the true churches, and to them the letters are addressed. But as these matters are more fully developed in the work we drop it here; only in confirmation of our theory, that the sevens and beasts must be taken together, and be interpreted together, would say that the seven trumpets, which cover the same ground as the red dragon and beasts, for the first four which brings us down to the Lutheran reformation, show the destruction of the one-third of the true ministry the same, though under different symbols, as is indicated by the tail of the dragon casting one-third of the stars to the ground.



## Chapter 2.

## THE GREAT RED DRAGON AND THE WOMAN.

Before entering into an explanation of the great signs of the woman and the dragon, I wish to make some remarks as regards the question of interpretation of the book of Revelations generally.

First—I regard the red dragon of chapter 12 and the two beasts of chapter 13 as the key to a correct understanding of the whole book. The sevens are so related to and connected with the history of these beasts that if we understand correctly the beast we may also readily understand the sevens.

Second—That John, so far as he explains his work, must be taken as the standard; that John, taken together with Daniel and other scriptural writers, will enable us correctly to understand the Revelations, if we stick to them. After a few quotations to show the connection between the beasts and the sevens we are ready to take up the great signs.

We take first the seven last plagues. The first angel pours out his vial of wrath and it takes effect upon those who have the mark of the beast and who worship his image. The fifth angel pours his vial upon the seat or throne of the beast and his kingdom is filled with darkness. The sixth angel pours out his vial and the three unclean spirits, like frogs, come out of the mouths of the dragon beast and false prophet. The reader can see at once the impossibility of understanding these plagues apart from the beasts.

We take the seven trumpets, and the connection with the beast is here also; not only do they show the one-third of the true pastors killed, as indicated by the tail of the dragon casting one-third of the stars to the ground, but under the sounding of the sixth angel John gives a history of the witnesses and says: “And when they shall have finished

their testimony the beast that cometh up out of the abyss shall make war with them and overcome them and kill them." Rev. 11-7.

Neither can any man give an intelligent explanation of the letters to the seven churches, recorded in the second and third chapters of Revelations, if he fails to accept the explanation which John gives of the woman of the seventeenth chapter, or fails to take notice that John identifies the red dragon of chapter twelve with that old serpent called the Devil and Satan. The reader must see that the book of Revelations is connected in all of its parts, that the explanations given in one part are applicable throughout the whole.

### THE GREAT SIGNS.

"And a great sign was seen in heaven: a woman arrayed with the sun and the moon under her feet and upon her head a crown of twelve stars: and she was with child; and she crieth out travailing in birth, and in pain to be delivered." Rev. 12-1, 2.

This woman is generally explained by commentators to symbolize the church. But such a theory at once sets John aside as his own interpreter, as he gives no such interpretation of woman. Such theory would likewise indicate a change in the divine mind, as Christ in the commission charged the church to go into all the world and to preach the gospel to the whole creation. But this woman fled into the wilderness to a place of hiding from the face of the serpent. Such theory would likewise indicate that the church was not a new Testament institution. Jesus, himself, testified that the law and the prophets were until John; that since that time the Kingdom of Heaven is preached. He makes the preaching of John the dividing line between the old and the new. "But this woman

brought forth the man child, who is to rule the nations with a rod of iron. That man child is Christ, as will be shown later. Now if this woman represents the church she must have been in existence at the birth of Christ, as the mother must exist before her child; hence she is a law institution according to the dividing line set by Christ.

This woman does not represent the church in any way. She represents Jerusalem, the capital city of natural Israel. As a capital city she embraces the people over which she rules. This interpretation agrees with the rule given by John for the interpretation of woman. It agrees perfectly with every word in the description given of the woman. It is also in agreement, historically, with the woman's work.

The Jewish worship was ceremonial and imperfect; when it had accomplished its purpose, God set it aside. The woman fled into the wilderness. But the church He sent into the world to preach the Gospel of the Kingdom. But what does John say a woman represents? "And the woman whom thou sawest is the great city which reigneth over the Kings of the earth." Rev. 17-18. Here he says a woman represents a reigning city. In Rev. 21-9-10: "Come hither I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a mountain great and high, and showed me the holy city, Jerusalem, coming down out of Heaven from God." Here the Lamb's wife is used to point out the new Jerusalem, the capital city of the new earth. In the mouth of two witnesses every word shall be established. A woman in Revelations symbolizes a capital city. If she ever symbolizes a church that is secondary and incidental; that happens from the fact that said church is the reigning power in such city. But the church is a spiritual institution set up by the God of Heaven and she has never been the reigning power in any capital city

of the earth; hence John nowhere symbolizes the true church by a woman. A reigning city is always meant, where woman is used as a symbol.

We will now examine the description of the woman and see if it will apply to natural Israel, for if this woman points to Jerusalem, the capital city of Israel, she embraces the people over which she reigns. She was clothed in the sun. As a nation her laws came directly from God. The moon was under her feet. Other nations receive their laws, only in an indirect way from God; in this respect all nations were under the feet of Israel. She had a crown of twelve stars—the nation was composed of twelve tribes. If we accept the rule given by John for the interpretation of woman there is but one question to settle, and that is, what capital city does this woman symbolize? We have seen that the description of the woman points to Jerusalem. We will now find that the work and history of the woman makes it absolutely certain that Jerusalem is the city symbolized. This woman brought forth the man child, who is to rule the nation with a rod of iron. "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel." Psalms 2-8-9. Our Savior claims this prophesy as referring to himself; he says: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers even as I received of my Father." Rev. 2-26-27. Again John says of Christ: "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron." Rev. 19-15.

Truly Christ is the man child brought by the woman,



who is to rule the nations with a rod of iron, and who would have the hardihood to say, that he did not spring from the nation of Israel? And this woman's son was caught up unto God and unto His throne. This can be said of no one save Christ. And after the ascension of the woman's son she fled into the wilderness. In the year 70 A. D., and in the years from 132 to 135, the Jews were entirely denationalized by the Romans and scattered among the nations, from which dispersion they have never recovered as a nation. They are in the wilderness as a nation. But, though scattered and peeled, they are still preserved as a people and only wait the time when, according to their prophets, they will be regathered as a nation and under Christ, their King, set on high over all the nations of earth.

### THE DRAGON.

"And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of Heaven and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12-3-4. This great red dragon symbolized the Roman empire. And believing that this dragon and the beasts of chapter thirteen form the key to a correct understanding of Revelations we wish to examine him closely. The reader should remember that after John saw the things recorded in the first three chapters from the Isle of Patmos, he was given a new viewpoint, from which he saw things; that is, he was carried into Heaven in the spirit, where he saw signs. But though the signs were seen in Heaven, the things signified by the signs were to take place on the earth. John identified the dragon with

that old serpent, the Devil and Satan. He says: "And the great dragon was cast out, that old serpent, called the Devil and Satan." Rev. 12-9. As if the Lord could not find an animal that would properly represent the great empire, he represents it by the Devil, giving him such body and parts as would best describe the empire. The reader should remember that the great dragon not only symbolized the empire in its united state as at the first coming of Christ, but in its divided condition, as at this day and on down to the second coming. This is shown by the ten horns of the dragon. In other words the entire territory, once covered by the empire, is today and has been and will be, down to the second coming, symbolized by the dragon or the devil, so that today the nations occupying that territory may properly be called the dragon nations. The two horned beast of chapter thirteen is not a dragon nation, but he speaks as one.

What territory then was covered by the empire? It practically covered Europe, North Africa, and Western Asia. It reached from the Euphrates in Asia to the British Isles in Europe, and from the desert in Africa to the German states in Europe. All this vast territory was signified by the dragon. It may be objected that the territory is now divided into more than ten parts. I answer that there is ample time yet to arrange it into the required parts. John was brought down to time some 40 or 50 years later than this, as we will show, and the ten Kings had not received their Kingdoms then. He says: "And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet; but receive power as Kings one hour with the beast." Rev. 17-12. But it is absolutely necessary that the horns on the dragon and the horns on the beast should point to the same ten divisions of the empire. The horns on the beast evidently point to the divisions as they will exist at the

coming of Christ, for these ten horns with the beast engage him in battle when he comes.

Here is a point that I am very anxious that the reader should catch, as there were candlesticks long before Jesus used them as symbols of his churches. So the Devil existed long before he was used to symbolize the empire, and there are things said of him without any reference whatever to the Roman empire. For instance his war in Heaven with Michael, and his being chained by the angel, after the beast, the last representative of the empire, has been thrown into the lake of fire. It seems from the reading of the Scriptures that before the crucifixion and ascension of Jesus, that the Devil had a greater sphere of action than now. Jesus said just before his death: "Now is the judgment of this world; now shall the prince of this world be cast out." John 12-31. Again he said: "I beheld Satan as lightning fall from Heaven." It seems that soon after the ascension of our Savior that Michael was appointed to put him out of Heaven. John thus describes it: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12-7-9. But it is with Satan, given such body and parts as best suited the Savior's purpose in pointing out the Roman empire, that we have now to do.

The great dragon had seven heads. The dragon and the seven-headed beast of chapter seventeen represent the same country in different ages; hence the explanations given of the beast in the seventeenth apply in part to the dragon. We notice according to these explanations the heads serve a two-fold purpose: First, they point to the

seat of government; second, to the rulers. We should also observe that while both heads and horns point to kings, they are different; for while the heads point to different rulers of the same country, the horns point to kings of different countries. The seven heads point to the seven hills on which the city of Rome was built. The Caesars and the Popes occupied the same capital city. The heads on the dragon point also to the Caesars. The number seven indicates a complete cycle. They point to the entire round of the Caesars, and not to just seven of them. There were crowns on the heads; the Caesars wore the crowns, but afterwards, when the empire was divided into the ten Kingdoms, the crowns were transferred to the horns. See the beast of chapter thirteen. The dragon stood before the woman in order to destroy her child as soon as it was born. The Romans had held the Jews in subjection from the days of Pompey the Great 63 years before the birth of Christ. Herod the Great was an agent of the empire and when the wise men announced the birth of Christ he made a great effort to kill Him, slaying all the male children of Bethlehem. Note that after the birth of Christ is shown here, his entire life is omitted except his ascension. The dragon persecuted the woman; after the ascension of the Savior the Romans utterly destroyed the city of Jerusalem and scattered the Jews to the four winds. In the last verse of the twelfth chapter we have this: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."

Jesus Christ, according to Paul, is the seed of Abraham, unto whom the promises were made, and this remnant of the woman's seed, "which keep the commandments of God and have the testimony of Jesus Christ" is the church. Truly the Roman empire not only persecuted the Jews, but



played sad havoc with the church. Now if the reader will accept John as authority, I can tell him to what extent this "remnant" suffered. John speaks of the dragon thus: "And his tail drew the third part of the stars of Heaven and did cast them to the earth." Rev. 12-4. When an animal is used to symbolize a government, the tail points to lying teachers who bring the Saints to the courts to be punished. In the first chapter of Revelations, Christ in giving an explanation of the stars and candlesticks, said the stars were the angels of the churches, that is, the messengers or pastors. It was then one-third of the pastors that the tail of the dragon cast to the ground. Now if the reader will examine the first four trumpets, Rev. 8, which show political affairs and cover the same ground as the dragon, he will find under different symbols that it was not only one-third of the pastors, but one-third of the church as well. We will notice these trumpets later in this work. It was between the time of Christ's ascension and the destruction of Jerusalem that the war in Heaven occurred. John says: "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child." We learn that the Devil came down to the earth having great wrath knowing that he hath but a short time. We must understand that his "short time" covers this entire age from the first to the second coming of our Savior. The Savior said: "Surely I come quickly." This quickly covers this age. Again: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

But it required the entire age for the fulfillment of all the things shown. The dragon will be chained at the beginning of the next age; this age is his "short time," and well is he manifesting his wrath.

## Chapter 3.

## THE SEVEN HEADED AND TEN HORNED BEAST.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13-1. This beast is a symbol of the papal Kingdom—not the papacy as is sometimes supposed; there is quite a difference: there was a papacy long before there was a papal kingdom—we have the papacy today but no papal kingdom. This beast and the beast of the seventeenth chapter are one and the same; we must study both chapters in order to get all the history of the beast. John explains the beast in the seventeenth chapter, and his explanation sets aside all question as to what is symbolized by the beast.

"This beast arose from the sea." John in Rev. 17-15 tells us what is meant by the waters. He says: "And he saith unto me: The waters which thou sawest, where the whore sitteth are peoples, and multitudes and nations and tongues." "Where the whore sits"—that is, the people that Rome controls, for this whore is the city of Rome. We read: "And the woman which thou sawest is that great city, which reigneth over the Kings of the earth." Rev. 17-18. The sea then would point to the people controlled or ruled by the city of Rome. In other words the sea points to the Roman Catholic church as it is and always has been controlled from Rome. This beast arose from the sea or the people ruled by Rome, the Catholic church.

"The dragon gave him his power and his seat, and great authority." Rev. 13-2. We have already noticed the dragon, the symbol of the Roman empire, not only in its united but in its divided condition. In the year 754, Pepin, King of France, marched his army into Italy, conquered

the Lombard King and took from him twenty cities. He made the Pope a present of these cities and started him on his career as a temporal King. Afterward in various ways, mainly by fraud, he was made King of nearly all Italy. France was one of the divisions of the Roman empire; hence it is said the dragon gave the beast his throne. This beast had seven heads. The city of Rome was the seat of government, of the Kingdom symbolized by this beast, for as explained by John the seven heads point to the seven mountains on which Rome was built. This settles it beyond all question as to what Kingdom is symbolized by the beast. For more than eleven hundred years Rome has been the capital city of the papal kingdom, and until recently the papal kingdom is the only one that has had that city as its capital.

There was the name of blasphemy on the heads of this beast; the heads serve a double purpose: they point to the rulers as well as to the seat of government. The claim of the Pope to be infallible and Christ's vicegerent and to hold the keys of the Kingdom of Heaven, etc., are truly blasphemous. We will call attention to the fourth verse of the thirteenth chapter: "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?"

This double worship of the dragon and beast occurred this way: When the Popes induced the rulers of the different divisions of the empire to pass laws in the interest of the Catholic church, or against heretics, and the people walked in obedience to these laws, they were in the worship of the dragon; the dragon symbolized the civil power, and, as the Popes induced these rulers to pass these laws, they were worshipping the beast also. We have already seen in the study of the dragon that his tail drew the third part

of the stars and cast them to the ground. This religious persecution was not mitigated by the rise of the papal kingdom. We find under the sounding of the trumpet of the second angel, Rev. 8-8, when the great mountain was cast into the sea, which points to the rise of the papal kingdom, the third was killed afterward as before. In fact in all the divisions of the Roman empire, after the rise of the papal kingdom religious persecution was carried on at the instigation of the Pope, or by his example. "And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds and tongues, and nations." Rev. 13-7. "And power was given unto him to continue forty and two months." Chapter 13-5. These months multiplied by 30 days per month, give 1260 days, symbolical time 1260 years. From the year 754 to the year 1870, when the Pope lost his kingdom, is only 1116 years, so according to this he is entitled to his kingdom 144 years yet. Some seem to think that the papal kingdom is over with forever. Bible readers have no excuse for falling into that error. This beast will be in the zenith of his power and at the head of the combined armies of earth, at the coming of Christ. John speaks of this beast as a King with an interruption in his reigns: "And I saw one of his heads as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast." Chapter 13-3. The heads point to the entire line of Popes. One of them was wounded to death. In the year 1870 the armies of Italy dethroned the Pope, and took possession of his Dominion; they left him, however, his palace and other buildings and provided him a salary, but as a King they killed him dead. He is now treated as a foreign Sovereign residing at Rome. But this wound of the beast is to be healed. If we turn to the seventeenth chapter, where John saw this beast a second



time, he tells us how it is done.

“And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is and the other is not yet come, and when he cometh he must continue a short space. And the beast that was and is not even he is the eighth and is of the seven, and goeth into perdition.” Rev. 17-9-10-11. As the reader may see in this quotation the heads of this beast serve a double purpose. They point out the seat of government, and also point to the rulers. The seven heads then on the dragon would point to the Caesars and on the beast of the thirteenth chapter to the Popes, and in this quotation he also has them to point out the line of seven Kings that interrupt the reign of the Popes. In other words they point to the present line of Italian Kings. According to this quotation there will be seven Kings of this interfering line and then the beast, or the Pope, will get the Kingdom again. The present King of Italy is the third of this interfering line, there will be four more before the Pope regains his throne, or the wound is healed. John was brought down in the wilderness of time, when the sixth one of this line was reigning. He was told that there would be one more who would continue a short space. So we may understand when the seventh one of this line mounts the throne his reign will be short and the Pope will take his place. It seems, also, from the reading that he will succeed naturally to the throne. This can be easily done when the heir apparent to the throne of Italy suits the purpose of the Catholic church, they can elect him Pope; then when the throne became vacant he would succeed naturally and become the eighth of the line of seven. When we speak of the Pope as King, we do not mean that one man has lived all these 1116 years, or that one Pope will occupy the throne for the

remaining 144 years. We speak of the papal office. There was a time when the call to the pastorate of the Roman Catholic church entitled the man called or elected to the pastorate, to a Kingdom. That time will be again. There is no way to ascend the papal throne, except through the pastorate of the Catholic church. The King of Italy today is not on the papal throne, he is ruling the Pope's Dominions, but he is no pastor of the Catholic church. The fact stated here enables us to understand what John aimed to symbolize by the abyss or bottomless pit. The reader will remember that when the Pope first became King he received his throne and authority as a gift from the dragon. That is Pepin, King of France, and France, one of the dragon nations, gave it to him as a present. But the line of succession to this Kingdom was so arranged that it would always fall to the pastor of the Catholic church, so that today there is no way to ascend the papal throne except from that church. Now, as John plainly shows us in the seventeenth chapter, that his seven headed and ten horned beast, of the thirteenth chapter, is to ascend the throne again from the abyss, after the intervening line of seven kings has run its course, and as we have found that there is no way to ascend the papal throne except from the Roman Catholic church, we are irresistibly driven to conclude that the abyss is the Catholic church. While I am on this point I will say that there is not a passage in the Revelations where the word abyss occurs, but what it will readily bear the same construction, and there is one more passage where it will admit no other; we will give it: "They have over them as king, the angel of the abyss: his name in Hebrew is Abaddon and in the Greek tongue he hath the name Apollyon." Rev. 9-11. This passage will be explained in another place but we bring it up here in order to show that the abyss could symbolize nothing but the Catholic church. The

letters in the first part of Revelations were addressed to the angels of the churches, that is, to the pastors, but here we find that the abyss has an angel, or pastor, and he is a king. Now we know that the Catholic church is the only institution under Heaven that has a pastor, and that pastor a king, but for 1116 years the pastor of the church at Rome was a king, and he will be king again. There are pastors that are not kings, and there are kings that are not pastors. But the Catholic church is the only institution whose pastor is king. The abyss is the Catholic church. This beast the second time is to ascend the throne from the abyss and to go into perdition. He will ascend the throne of Italy from the Catholic church, and Christ at his coming will cast him alive into a lake of fire. The lake of fire is perdition. It is evident the abyss is used as a symbol of something and these two passages point to the Catholic church as that something.

In the first passage we find that it is the same identical beast, whose capital is the city of Rome, that is to ascend the throne again, and we have shown that according to the line arranged for the succession in the papal kingdom, that there is no way to ascend the papal throne except through the pastorate of the Catholic church. Now this beast is to reascend the throne from the abyss, and as he cannot reascend his throne except from the Catholic church, the abyss, in this passage, is bound to symbolize that church.

In the second passage quoted we find that the abyss has an angel, or pastor, and that that pastor is a king and as the Catholic church is the only institution under Heaven that has a pastor, and that pastor a king, we are bound to conclude that the abyss in this passage also symbolizes the Catholic church. As there is no other passage in Revelations but what will really bear the same construction, I



conclude that the abyss always, in Revelations, symbolizes that church.

There is a great deal yet to say about this beast. The greater part said of him in the Revelations is yet in the future. He will be greater, after the wound is healed, than he has ever been before. There will yet be given him power over every tongue, nation and people. The professed Christian world believes that the days of the papal kingdom are numbered and finished. They walk by sight and not by faith. If they could only believe the word of God they would see that the beast would be at his greatest at the coming of Christ. They think that the world is too well civilized and enlightened to bear in the future, from this papal kingdom, even what it bore in the past. This is an unaccountable delusion, but God foresaw it, listen: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not and yet is." Rev. 17-8. Yes, they that dwell upon the earth shall wonder when they see the beast, that was king and is not king, and yet he is, and shall be king again. But why wonder? Does not God tell us that he will ascend again? But to all appearance that kingdom is all over. The greater the wonder to those who disbelieve the Scriptures, but those whose names are in the lamb's book of life, will not wonder. The Apostle Paul in his second letter to the Thessalonians and in the second chapter speaks of this Son of Perdition almost in precisely the same way as does John, and says that Christ will "destroy him with the brightness of his coming." Truly then the papal kingdom is not at an end for the great beast that Christ destroys at his coming is at the head of the combined armies of the earth. John says: "And I saw the beast, and the kings of the earth, and their armies gathered



together to make war against Him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth and all the fowls were filled with their flesh." Rev. 19-19-20-21. This is the last and greatest battle that ever has been fought, or will be fought upon this earth. Christ and his army from Heaven meet this great beast and the false prophet and the combined armies of the earth in battle. This battle will be fought at the coming of Christ as shown here, and also in the prophets, and it proves conclusively that the papal kingdom will not come to a final end till then.

We have then come only to the wound of the beast. This great battle is called the Winepress and John states specifically that Christ treads it: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the Winepress of the fierceness and wrath of Almighty God." Rev. 19-15.

That we may understand the awfulness of this great battle, called the Winepress, we will examine some of the Scriptures that speak of it: "And the Winepress was trodden without the city, and blood came out of the Winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14-20. All the battles of the earth sink into insignificance beside this one, where the blood runs to the bridles of the horses for two hundred miles. But for the fact that the prophets unite in one voice speaking of the greatness of the occasion, we would

think that perhaps we had misunderstood John, and that the thing could not be. But it is an easy thing to identify the Winepress of Revelations with the Winepress of the Prophets. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength? I, that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger and trampled them in my wrath: and their life blood is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me: and my wrath it upheld me. And I trod down the people in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth." Isaiah 63-1 to 7. This Winepress is so manifestly the same as that of Revelations that it is only necessary to mention a few marks of identity. They both are fought by Christ. In both cases he stains his garments in their blood. In both cases the battle takes place in connection with the day of wrath and God's vengeance. Isaiah stretches the line of battle from Bozrah, in Edom, to Jerusalem, in Canaan. If the reader will take a map of that country and measure the distance between the two places he will easily find the two hundred miles of John the Revelator. Finally, Joel speaks also of this same Winepress, for Christ fights it, and he calls the battle ground the valley of decision. Then there is but one Winepress battle. If things are settled here a second battle would be unnecessary. It may be asked, what things are decided? This, Christ has

heired the world and all the nations thereof that he might rule them with a rod of iron, but the beast and the kings of the whole earth dispute his right; hence they are gathered with all their armies to decide the matter. Christ comes off victorious over all his enemies with only one-sixth of them spared, which go up to Jerusalem from year to year to worship him. Christ resurrects the throne of his father David, and with his resurrected Saints assumes dominion over all the earth. We will now give the quotation from Joel, third chapter: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong! Haste ye, and come, all ye nations 'round about, and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come tread ye, for the winepress is full, the vats overflow; for their wickedness is great. Mul'titudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." John, himself, identifies the winepress with the great battle of Ezekiel, chapters 38 and 39, he says: "And I saw an angel standing in the sun: and he cried with a loud voice saying to all the fowls that fly in the midst of Heaven. Come and gather yourselves together unto the supper of the Great God." Rev. 19-17. The sun in Revelations is a symbol of the Holy Scriptures. Ezekiel is the angel standing in the sun, and if the reader will turn and read Ezeikiel 39-17 he can see him inviting the fowls to the great supper of this Winepress batt'le.

It may be said that Ezekiel's Gog was King of the North and that Rome is West. So that the Pope, whose capital is



Rome, could not be Gog. It may be replied that any land army invading Palestine from any part of Europe would naturally invade from the North, as it would be necessary to surround the Northeast end of the Mediterranean Sea. It may still be said that Gog was Chief Prince of Rosh, which is Russia. I remark (should the Pope regain his throne, as indicated before that he likely would, that is, should the Catholic church select the heir apparent to the Italian throne her Pope) that owing to the custom of intermarriage between the Sovereigns of Europe, it would be nothing out of the ordinary should the same man fall heir to both the Italian and the Russian thrones. But that is neither here nor there, as to how the beast becomes Chief Prince of Rosh, Meshech and Tubal. We are assured that when the wound of the beast is healed, power will be given him over every nation, tongue and people. In its finality the territory of the Ancient Roman Empire will be divided into ten kingdoms. This is indicated by the ten horns on the dragon. These ten kingdoms will form a ground coalition. Perhaps the coalition will produce no wonder, that may be a necessity to enable the white races of Europe to withstand an onslaught from the yellow races of Asia. The wonder seems to be that the beast, or Pope, should be placed at the head of the coalition. The thing is of the Lord, but none know this except the true believers. John speaking of the ten Kings, says: "For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast until the words of God should be accomplished." Rev. 17-17. It is virtually the resurrection of the old Roman empire with the Pope at the head. No wonder that the whole world which neither understand nor believe shall wonder and say: "Who is like unto the beast? Who is able to make war with him?" But the Pope will not only be at the head of this grand coalition of the ten

kingdoms, but he will also have the worship and assistance of the two-horned beast of chapter 13. We will examine this beast later; he is nearly or quite as strong as the entire coalition of which the Pope is head. With the assistance of the two-horned beast the Pope makes himself master of the whole earth. No wonder that his head is turned and that he should exalt himself above "all that is called God or that is worshipped."

We wish now to call attention to the killing of the witnesses by this beast, after he ascends from the abyss. And, when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them." Rev. 11-7. This killing of the witnesses occurs after the beast ascends from the abyss, and three years and a half before the witnesses are raised from the dead, which is still in the future. Who are these witnesses? They had prophesied in sackcloth 1260 years, so they were at least that old. The Savior said in the first chapter that a candlestick was a church. These witnesses are called, "the two olive trees and the two candlesticks." Isaiah calls those whom Christ deliver from sin "trees of righteousness the planting of Jehovah." Isa. 61-3. These olive trees and candlesticks then are the true churches and ministry. These witnesses are the Baptist churches of today, the true successors of those ancient churches that bore the cruel persecutions of the beast all down through the ages. And it is revealed that when they have finished their testimony, that they are to be killed by this same beast, when he ascends from the abyss. Nothing in the way of a church that arose at the Lutheran reformation, or since then, will suit for these witnesses, all such churches are at least 800 years too young. Neither can they claim age through the Catholic church, for Christ denounces the very claim of that church to being

believers "blasphemy". But as the prophetical history of the true churches will be treated when we take up the seven churches, Revelations chapters 2 and 3, and these witnesses are these churches; we drop them here.

As the last, and perhaps the most stupendous undertaking of the beast before the great battle of the Winepress in which he, himself, is destroyed, is the destruction of the Catholic church; we will take that up. "And there came one of the seven angels that had the seven bowls and spoke with me saying, come hither; I will show thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the spirit into a wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Rev. 17—1, 2, 3.

Will the reader, in his mind, now go with me to the city of Rome. There they point us out two palaces in each of which there is a king. The king in one of these palaces sits upon a throne and reigns over Italy. The king in the other palace sulkily whiles away his time greatly offended because he has lost his kingdom. We will call each of these kings a beast. The woman of which we read is riding the sulky beast, that beast is the Pope. John saw the woman riding the beast, but it was some 40 or 50 years later than this. Why do I say this? Because the existing state of affairs in Rome had gone on until the sixth one of the reigning line was on the throne, whereas the third one only is on the throne as yet. If the three have occupied the throne for 39 years the next three will likely do as well. There will only be seven of this reigning line, and then the woman will ride her sulky beast into power again.

The woman is the city of Rome and as the Roman Catholic

church is the reigning power of that city, incidentally she is also that church. Had John been speaking of Rome in his own day, it would have been different. Rome then was the capital of the Roman empire. A woman in Revelations symbolizes a capital city and can only incidentally symbolize a church. But John was brought down in the spirit, in the wilderness, to a time subsequent to this, as we have seen, and saw the woman. That the woman is Rome is made too plain to admit any other construction. John says: "Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth." Rev. 17—9.

Rome was built on seven hills. Again: "And the woman whom thou sawest is the great city, which reigneth over the Kings of the earth." This forever saddles it on Rome as the city of this prophesy, and it forever sets aside the arguments of Catholics, who in trying to break the force of the passage, point to Constantinople as the city of the prophecy. John puts it in the present tense "reigneth", and it doesn't matter what Constantinople or any other city might have done afterward, Rome "reigned over the Kings of the earth" in John's day.

As a capital city Rome embraces the people over which she rules, or reigns. As the Catholic church, the world over, is ruled from Rome, the woman is said to "sit upon many waters."

The very age in which John saw the woman points to the Catholic church, for that church is the reigning power in that city today. That church is ruled from Rome today, and I gather from this prophesy, will be untill she is no more. Italy belongs to the Catholic church, and it doesn't matter if, for the present, they prefer as king, some other Catholic to their Pope. When the time comes they will as readily transfer their allegiance back to the Pope. The



Catholic church being the reigning power in Rome when John saw the woman, every word of his description of her fits that church. "The woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls."

To those well informed about Catholics, it is needless to speak of the prominence of purple and scarlet among them; but to those unacquainted, I will say, that every cardinal of that church, to earth's remotest bound, receives his appointment directly from the Pope. "The reception of a red cap with red tassels, lined with red silk notifies each cardinal of his appointment. Some time within a year after the reception of the cap, he who received it repairs to Rome, where the Pope puts upon his finger a fine gold ring set with a fine stone. These Cardinals assist the Pope and counsel at Rome in ruling that church all over the earth. This woman was a harlot. Christ has not married his church as yet, but as a young man leaves his betrothed bride and goes into another country to prepare a home, so Christ left his church and went away. The church as the betrothed of Christ, is commanded to look to him alone as her head and lawgiver. But the church at Rome admitted first Constantine the Roman emperor, as her head and lawgiver. She suffered him to make various changes in the laws of Christ, by which he aimed to govern his church. In the course of time as that church spread into other countries, she suffered other kings to legislate for her, or rather induced them to do so. In process of time the people began to look upon these laws as if they were of divine origin. In process of time the church had a king of her own, and he made laws. These laws constitute the wine of her fornication. The woman had a golden cup full of it in her hand. John speaks of her as a bartender making the inhabitants of the earth drunk



with it. This is spiritual harlotry. The Catholic church is that kind of a harlot. And in this way the Kings of the earth committed fornication with her, but in so doing they usurped the place of Christ, and the day of reckoning comes on apace. This church so changed the government doctrines and ordinances of Christ, until she has not the slightest semblance of a true church.

Daniel speaking of the papal kingdom which arose out of this church, and the king of which is her head and husband: "And he shall speak words against the Most High; and he shall think to change the times and the law: and they shall be given into his hand until a time and times and half a time." Dan. 7—25. These times sumed up make the 1260 years that John said the beast should continue. More about her: "And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth". Rev. 17—5. As Babylon of old destroyed and held natural Israel in captivity, so did the Catholic church hold the true churches, and thus she became a type of that church. Paul said that: "The mystery of iniquity doth already work." In his day it worked in the Catholic church; it was consummated. Again: "And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus." Rev. 17—6. We have already shown that one-third of all the true Christians, by the Roman empire and the papal kingdom, have been slain. Some writers say that the Catholic church has already killed from 50 to 60 millions of Christians. I don't know about that, but I do know that God has revealed the fact that the two kingdoms mentioned above has and will kill one-third of all of them. This blood must be avenged. But some think that it is not right to require all this blood of modern Catholics. Then why did God require all the righteous blood shed

upon the earth, from that of Abel to that of Zechariah of the Jews? God is not in the habit of consulting with cavilers about taking vengeance; and He has most certainly revealed the fact that He aims to avenge the blood of His people. By what means? By the Pope, who will then be King again, and by the ten kings which are under him. It may be asked, what created the rupture between the Pope and his church? It may not be possible to give the exact cause, but that there will be a breach is plainly revealed. In the first place, the kings of the coalition under him hate his church. So political reasons may have something to do with it. John says: "And the ten horns which thou sawest upon the beast, these shall hate the whore." Again Paul in 2 Thes. 2 identifies the son of perdition, with the anti-Christ. In so doing he identified him with this beast; for John says, the beast shall go into perdition. The papacy will eventuate in the anti-Christ, as such the Pope will exalt himself above everything that is called God or that is worshipped. Paul says: "So that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. 2—4.

John says of this beast: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven." Rev. 13—6. Daniel: "And the King shall do according to his will; and he shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of gods." Dan. 11—36. Now if this great beast, is to eventuate into the great anti-Christ of the last day, as he most certainly is, the reader can see in that a sufficient reason for a breach between the Pope and his church; for as such he could not, apart from his own personal worship, endure anything in the name of religion, not even the Catholic religion.

Hence the agreement to destroy her, "And the ten horns

which thou sawest, and the beast, these shall hate the harlot and they shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." Rev. 17—16-17. I believe in this quotation, God gives the reason for giving the Pope such power, i. e., that by him he might destroy that church. Such stupendous power! Such a tremendous task for that power! Will the reader think of it. That church claims a membership of 228,000,000. To be blotted out!

It being then determined to utterly destroy her, what charges are brought against her? "For her sins have reached unto Heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously so much torment and sorrow give her: for she saith in her heart I sit a queen, and am no widow, and shall see no sorrow." Rev. 18—5-7. Sins reached Heaven, glorified herself, lived deliciously, sits a queen, no widow. Will the reader pause a moment and think of this last charge? The Catholic church today is as a widow, her Pope and husband, as a king, is dead; but when his deadly wound is healed, with what boastful pride she'll say "I sit a queen, and am no widow." Not only her pride, but will the reader think of a church claiming to be the betrothed bride of King Jesus, saying that with direct reference to her own illicit connection with another king? More, "for by thy sorceries were all nations deceived." 18—23. Guilty of sorceries, nations deceived thereby. Being deceived easily lead to believe the church could change the laws of God into the idolatry of Mary worship;

into believing the fraudulent story of purgatory; of indulgence value in relics, and that it was right to kill the Saints, and give all their goods to the church, etc. Thereby she filled her coffers, "lived deliciously and etc."

"And in her was found the blood of prophets and of Saints, and of all that were slain upon the earth." Rev. 18—24. Blood found in her innocent blood—blood of prophets, blood of Saints, blood of all kinds. But says her apologist, that was the age in which she did this. What makes an age anyway? Is not any age the fruit of its teaching? Who did the teaching? Was it not the Catholic church? Had there been no such church there would have been no such age; or had she remained true to the Scriptures, there would have been no such age; or had she not kept the true church cut down with the knife of persecution, that church would have thrown so much light in the darkness, there would have been no such age. She is responsible for the darker ages. John makes the dark age from the twelfth to the sixteenth centry. Rev. 8—12. And all other ages when she did the teaching, and will be so held by the righteous God; and she will be held accountable for all her own murders, and for all other murders caused as an effect of her pernicious teaching. It being determined by the just God to destroy her, and the means by which, and the cause for which, pointed out. What will be the nature and extent of her destruction? This he also plainly gives. Will the reader stop and read the seventeenth and eighteenth chapters of Revelations and see all? She drinks double the cup she gave to others. Where she killed she drinks it double; where she appropriated the goods of her victims hers are appropriated by her destroyers. Daniel says of the great beast that destroys her: "He shall enter peaceably even upon the fattest places of the province, and He shall do that which his fathers have not



done nor his father's fathers: He shall scatter among them the prey, and spoil, and riches: yea, and He shall forecast his devices against the strongholds, even for a time." Dan. 11-24 and verse 39. "And shall divide the land for gain."

What an immense amount of booty here to divide—church property, individual property—land to divide. What is the extent of her destruction? Utter, so much so, that there will be heard in her no more the voice of the bridegroom or bride or instrument of music, nor seen in her the light of lamp, or followed in her any trade whatsoever.

But God, who is ever merciful, even while his hand is lifted up to strike the blow, would save His people from her calamity. John says: "And I heard another voice from Heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18—4.

## Chapter 4.

## THE TWO-HORNED BEAST.

As the two-horned beast is to perform a very important part on the program of the last days, and in connection with the beast we have been considering, I will take him up here. He is the wonderworking false prophet, which together with the first beast, is to be cast into the lake of fire at the coming of Christ. The description of the beast, taken together with his work, point him out so plainly that we will not be bothered to know who he is. Some say he is the same as the first beast, bringing out features not brought by that beast. Such a theory as that at once sets John aside as his own interpreter. He says: "I saw another beast." We will examine the beast. I take the position that he is the United States of America, and ask the reader to follow carefully the examination. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13—11. All beasts in symbolical language represent kings or governments. This beast is a government. We have in this chapter two beasts, the first arose out of the sea, this one out of the earth. Both sea and earth symbolize people. Governments can arise from no other substance. John explains that the waters where the harlot sitteth are people, multitudes, nations and tongues; from these peoples or sea, the first beast or papal kingdom arose. But this beast arose from the earth. The earth is a symbol of Protestantism. As the earth stands out above the sea, so Protestantism stands out above Catholicism. The early colonists of this country were Protestants fleeing from the religious persecution in Europe. They settled in this country and from these colonists the government arose. The work of this beast will show the class of people of which it is composed. "By their fruits shall ye know them." This beast

had two horns. Horns when used on a beast point to one of two things, they point either to the number of kingdoms or governments united in the government symbolized, or to the number of parts into which it will be divided. The Media-Persian Kingdom was formed by the union of the Kingdoms of Media and Persia. Daniel saw it under the symbol of a ram with two horns. We have an exact parallel in this two-horned beast. There will be no division, at least permanent, in the government symbolized by the two-horned beast, for we find it fighting under one leader at the last great battle of the Winepress. Is there anything then in the formation of the United States that could be indicated by the two horns? There certainly is. Texas had, in war with Mexico, gained her independence and had set up a republic of her own. Her independence was acknowledged by the United States, Belgium and France. By the mutual consent of both Texas and the United States, Texas became a state in the Union; thus the two republics became one nation. The two horns doubtless point to the two republics. This beast points to a republic. Crowns point to kingdoms; there were crowns on the dragon's heads, these point to the Caesars, but afterward when the empire was divided, the crowns were transferred to the horns. See first beast. John says the ten horns are ten kings, but as there are no crowns on this beast neither on the head nor horns, he must point to a republic. This beast spake as a dragon. As has been shown already in this work, the great red dragon of chapter twelve, was a symbol of the Roman empire. He was a symbol of it after its divisions, this is indicated by the ten horns, which pointed to the divisions, being on the dragon. But another and conclusive proof of this is the civil power of the territory of that ancient empire is called "the dragon", down at the very close of this age. Rev. 16—13. This being the case

it is perfectly Scriptural to call any or all of the nations, occupying that territory, dragon nations. The two-horned beast is not one of those nations, but he speaks like one. "He spake as a dragon." The United States having been settled by emigrants from the dragon nations could but speak the mother tongue. Having examined one verse, we will now take up the next: "And he exerciseth all the authority of the first beast in his sight." This language must imply that the two-horned beast is about as strong as the ten-horned beast, or that he is so leagued with that beast that all the power of that beast is at his disposal. In either case it shows the two-horned beast to be a strong nation. If the United States is not as strong as all the nations of the ancient Roman empire in union, it would be hard to point to a nation that is. And when I show, which I will now proceed to do, that the two-horned beast symbolizes a Protestant nation, it will settle it on the United States as that nation: "And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

The Protestant denominations, from which this two-horned beast arose, originally belonged to the Catholic church and while, in leaving that church, they left off many of the grosser unscriptural doctrines of that church, there is still in all of them, a residuum of Catholic doctrines, of greater or less density. The leaders of all Protestants, at the start, were baptised, ordained and educated in the Catholic church. Little wonder much that is essentially Catholic still adheres to them. Daniel says of the first beast or the ten-horned beast which is the papal kingdom: "And he shall speak words against the Most High, and shall wear out the Saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7—25.



For 1260 years the papal kingdom made free with the laws of God to change them as interest or fancy dictated. The Protestant world makes the crime of these changes their own, by teaching the world to observe them. While the Catholic fearlessly tampers with the law of God, the Protestant recklessly perpetuates his changes. And thus the two-horned beast "causes the earth and them that dwell therein to worship the first beast."

Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," Rom. 6—16. So long as Protestants lend themselves to teach Catholic doctrines, they are servants of the first beast, "causing the earth and them that dwell therein" to worship him; for he is the pastor and head of the Catholic church and these are his doctrines. If any heathen nation suited the description of the beast in any point they would fail here; for no heathen nation teaches any Catholic doctrines. Catholics teach many things that they received from the heathens, but heathens nothing received from Catholics. Therefore no heathen nation can be the two-horned beast. But as the United States meets this point in the description of that beast, as well as all others, and as there is no other nation on the earth that does, I am bound to conclude that the United States is that beast. The work attributed to this beast is not all fulfilled as yet, but the United States is as liable to do that work as any other nation. "And he doth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of men." The United States meets this part in the description as well as all others. Benjamin Franklin, the first, and so far as I know, the only man on record that ever drew fire from Heaven, was a citizen of the United States. But I have thought that this was only prophetic of what will be done; that as they are now sending messages

without a wire, they will soon be able to make a fire without any visible apparatus whatever; have the apparatus in one place and make a fire in another. If they should do this and keep the secret from the people, what a splendid means to deceive them. And we learn from Paul that the miracles performed are "lying wonders." "And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." In order to understand this passage the reader must remember that the first beast, which is the Pope, has regained the throne at this time which has healed his wound; that he is the great anti-Christ of the last days, and as such he demands of the whole world that they worship him. Being only a man and it not possible that he should be everywhere, the two-horned beast, which is another government from that of the beast in lieu of the Pope's presence in his territory, has the people to make an image to the beast that is healed, and he on his part gives life to the image. The image is worshipped in lieu of the beast. The average reader has doubtless read of the great efforts now being made in this country to produce artificial life. It seems that these efforts will be crowned with such success that they will be able to give life to this image of the Pope; so much so that the image can both speak and cause that as many as would not worship it, should be killed. It doesn't say that the image killed any one, but caused that they should be killed. Perhaps it will call on the victims of this delusion to kill the non-worshippers. Our Savior says: "For there shall

arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matt. 24—24. This is doubtless one of the great wonders referred to by the Savior as it is produced by the false prophet in honor of the anti-Christ.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man: and his number is six hundred three score and six."

This mark, like the image, is gotten up by the two-horned beast in honor of the seven-headed and ten-horned beast. It indicates that the wearer worships the last mentioned beast. The new version has it: "Save he that hath the mark, even the name of the beast or the number of his name." i. e. the wearer must have in his hand, the name of the beast or the number of his name. The King James has it, the name, or number, or mark. There has been no little speculation about this mark and I may not be able to set it all at rest, but by sticking close to John as his own interpreter, I hope in a great measure to quiet it. The main thing in this mark is the name of the beast, the number is the number of his name. We can give the name and the number is 666. Before giving the name I will make this statement: If the reader has read this work from the start he understands that I make the Pope the beast in whose honor this mark is given, but since 1870 he has had no kingdom, and the mark will not be given until after he regains the throne. Not this only, but if the time is counted on the Pope while he is off the throne there will probably be but one more Pope on the throne, and he

will be the great anti-Christ. If, however, the time is not counted, and it seems to me from all the circumstances that it is not, there will yet for 144 years reign one of the most desperate lines of madmen on the papal throne the world has ever seen; eventuating in the anti-Christ. It was after the wound of the beast was healed that he did his main and mighty works. It was after the wound was healed the mark was given; hence it has not been given yet. John nowhere in talking about the beast gives his name, but in talking about the angel of the abyss he does. The angel of the abyss and the beast of the abyss are one and the same, for the angel is the beast, i. e. the pastor of the Roman Catholic church is the King of that church. The abyss is that church as shown before. Now to give the name of the angel, is to give the name of the beast. We will give a quotation where John speaks of each: "The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not and shall come." Rev. 17—8. This beast of the abyss is explained further on to be a King. "They have over them as King the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon." Rev. 9—11. There the name is given in two languages. Smith says (Bible Dictionary) that the Hebrew term, "is really abstract and signifies destruction." The Greek term in A. B. margin, is translated "destroyer." By John's giving the name in two languages, he may intend to imply that each nation will have the name in its own language. There is evidently some mystery about the number of his name although the number as given is 666; for it requires one with understanding to count it. However



the name is given in two languages. If "destroyer" is the correct name how apt, how appropriate, since none has ever arisen with the will or ability to destroy like him. That destroyer is an apt name of the beast John says: "And shouldest destroy them which destroy the earth." Rev. 11—18. We learn in Revelations 19 that Christ destroys this beast at his coming. Abaddon, Apollyon, or Destroyer is the name then, owing to the language in which it is given. This name is to be in the right hand or forehead of all and no one can buy or sell without it. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

John says of the first beast: "And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." Rev. 13—7, 8. The great inconvenience of those who try to live without taking this mark can never be known, but by him who tries it. No doubt the violaters of the law will be amply punished. This mark will be gotten up and enforced by the two-horned beast, so we may know where the thing will originate. But it will never do for believers to receive this mark number or name. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14—

9, 11. Before leaving the two-horned beast I make one more point which is this: In the seventh chapter of Daniel the successive kingdoms of Babylon, Medo-Persia, Greece and Rome are symbolized by as many beasts. Some commentators, take the last the Roman which was represented by a great beast with ten horns, and try to find the ten horns in Western Europe, saying that the Eastern portion of the Roman empire had been in the kingdoms represented by the other beasts, and hence could not be also represented in the body of the Roman beast; they therefore look in the West for all ten of the kingdoms indicated by the ten horns. Now that is altogether gratuitous and entirely without Scriptural example. The beast that symbolized the Grecian Kingdom had four heads; these heads showed that the Kingdom was to be divided into four kingdoms. Now the tyro in history knows that the Medo-Persian Kingdom was included in the Grecian Kingdom and divided with the rest. Now as these are the facts in the case, why not divide the entire Roman empire into the ten parts and not the Western part only. When the Romans had conquered the Greeks and incorporated them into the empire they were as much a portion of the Roman beast as any, and the whole empire must be divided. John also symbolized the Roman empire by the ten-horned dragon, and these arguments apply here. It is the entire Roman empire that is to be divided into ten parts. There was a time doubtless at the dismemberment of the empire, when it consisted in ten kingdoms. This was about the time of the rise of the papal kingdom. But John has it in ten kingdoms again, at the coming of Christ. But says one there are ten kingdoms or governments in the Western half. What of that? Did God's word ever fail? How long would it take in war to change the entire territory into the required ten kingdoms? We find in the thirteenth chap-

ter that the dragon gave the beast power after his wound was healed, that is yet future, and we find in the seventeenth chapter after the Pope regains his kingdom, ten kings agree and give him their kingdoms. Both passages doubtless point to the same transaction. The dragon gave ten horns, the beast receives ten horns. The ten horns point to the ten kingdoms into which the dragon kingdom was divided. No ten kingdoms have ever come to one mind and given their power to the beast, nor the kings of ten kingdoms. There has never been a time when the Pope controlled the entire territory of the ancient Roman empire. But the empire will yet be divided, and the Pope head the ten divisions. That the division is yet future, as shown before, John saw the beast when the sixth king of the present line of Italian kings was reigning; and the ten kings had received no kingdom then. Not only this, but he was shown that when they did receive their kingdoms, they would hold them until the coming of Christ, and engage him in battle. He says: "These shall make war with the lamb, and the lamb shall overcome them: for he is Lord of Lords, and King of Kings: and they that are with him are called, and chosen, and faithful." Rev. 17—14. Now there are but ten horns on the dragon, that indicates that the Roman empire will be divided into but ten kingdoms. And these ten kings mutually agree and give their power and strength to the beast, or Pope. But let the reader remember that these ten kings are still the dragon or the dragon kings, and are so recognized down till the very last. We read: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." Rev. 16—13, 14.

The dragon is recognized here as one of the powers which gather the kings of "the whole world" to the last great battle of the "Winepress". He is doubtless represented here by the ten kings which are at the head of the ten kingdoms into which the Roman empire is now divided.

The reader may ask now, what has all this to do with the two-horned beast? It is this: If the entire territory of the ancient Roman empire is, in the last days, to be divided into ten parts and these given to the beast or Pope, in searching for the two-horned beast, which is "another beast," we will have to leave out all that territory. Not only this, but John identifies the beast with Ezekiel's Gog of Ezekiel chapter 39 by saying that he saw an angel in the sun inviting the birds to the supper of the Great God. The sun is a symbol of the Holy Scriptures, and Ezekiel is the only one in the Scriptures that invites the birds. Now this Gog was Chief Prince of Russia, so that leaves Russia also to the first beast, and also Germany in the same way. Then we are knocked out of Europe, North Africa and Western Asia, in searching for the two-horned beast. And as we have already seen, no heathen nation could be that beast, and the United States suiting in every particular the description of the beast makes it almost absolutely certain that the United States is that beast. But some one may say that though the United States may suit in every other particular, that it is no false prophet. Suppose at the proper time, the prophet of the Mormon church, the successor of Joseph Smith, should be elected President, then what would the objector say? And I am loth to admit that the tendency is in that direction. But let that be as it may there are plenty of men in any denomination that would be guilty of any deception, to gain popularity with such a great power as the first beast's power will be in Europe.



## Chapter 5.

## THE RESURRECTION OF THE RIGHTEOUS DEAD.

As the resurrection of the righteous dead takes place during the reign of these beasts we have been considering, and in the estimation of the believer, is the most important part of the program, we will now take it up. John treats the question in the fourteenth chapter of Revelations. He treats it under the symbol of the Jewish harvest. If the reader is acquainted with that he will understand it at once. The Jew at harvest was commanded first, to take a sheaf of the grain to the priest, that he might wave it as an offering before the Lord, and he could not, under law, eat aught of the grain until this was done. After the offering of the wave sheaf or the first fruit, for this was the first fruit, the Jew counted seven weeks and on the fiftieth day the great feast of harvest began. The seven weeks were allowed to gather the harvest in. Now the wave sheaf points to Christ, as the first fruit from the dead; but John uses it also in the resurrection of the righteous dead to point out a part of them. John in this fourteenth chapter speaks exclusively of the resurrection of the righteous dead; but he gives that in the order in which it will occur, and he also gives the political situation in connection with it. First then is the first fruit: "And I looked, and lo, a lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung, as it were, a new song before the throne, and before the four beasts, and the elders: and no man could learn the song but the hundred and forty and four thousand, which were redeemed from the earth. These are they

which follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the lamb. And in their mouth was found no guile: for they are without fault before the throne of God." These virgins are doubtless the true churches. The true churches are often referred to in the epistles as virgins. The women with which they refused to be defiled are the capital cities of the earth that have tried to legislate for true churches and to control them by human laws. But these virgins refused to be defiled by them and would follow none but Christ. As a reward for their faithfulness, they are the first fruit from the dead, and can sing a song that no man can learn but themselves. I understand that part of the martyrs will be in the 144,000 that is, all the martyrs that are killed before they are raised, there will be some killed after these are raised. "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6—9, 11. These martyrs were doubtless raised from the dead, for the giving them the white robes implies as much, but there were others to be killed after this, and they were to wait till after that, for God's vengeance. There were forty-nine days allowed after the first fruit to bring in the full harvest. If this is typical, and likely it is, there will be fifty years after the 144,000 are raised before the rest of the righteous dead are raised and the great harvest feast celebrated. But the order we will follow as John gives it. After the 144,000

are raised there is great activity in preaching the gospel, and the angel that leads seems to understand that the hour of judgment has come. The second thing is the destruction of the Catholic church or Babylon—as we have already described it we only mention it to show the order in which it comes. The third thing is great preaching, to try to keep the people from receiving the mark of the beast. I will now quote in full what is said next: “And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: for their works follow with them.” I wish the reader to notice the connection in which this is written. The first fruits have already been raised and the very next verse begins to tell of the resurrection of the rest of the righteous dead. It doubtless has reference to those who die in the Lord, in the next age i.e. the Millennial age. Graves thinks (see Seven Disps.) that those brought to Christ in that age will be exempt from natural death. But the Scriptures teach that death is the last enemy to be destroyed. Death will have dominion over the righteous as well as the unrighteous during that age. Not over those, of course, who have already died and have been raised, but over the nations over which Christ and his people are reigning. The Millennial age is the rest “that remains to the people of God.” Let the reader examine the fourth chapter of Hebrews. Now as that rest will be going on in that age, when one dies in that age in the Lord he will not have to wait as we do in this age, and as God’s people have had to in all previous ages, but he will be raised and enter into his rest at once and his works follow with him. There will be no grave for the righteous in the next age, but the death bed will still remain.

All should understand that death will still have domin-

ion over the nations and over the believer as the unbeliever that are still in the flesh; for flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. But to be raised at once is a great blessing indeed. But the wicked will still go to the grave in the next age as in this. We now come to the resurrection of the rest of the righteous dead. John still speaks of it as the Jewish harvest.

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth and the earth was reaped.” This glorious sight will be seen by all the inhabitants of the earth. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev. 1—7. This is our Savior on the cloud and not only the whole earth will see him, but his murderers from hell will see him. He will raise the rest of the righteous dead and translate the living Saints and they will be caught up to meet Him in the air. But the wailing of the nations that are left will be awful, indeed. The great beasts, and the kings of the earth, as soon as they recover themselves from the great excitement of seeing Christ on the white cloud when he comes for the resurrection and translation of his Saints, gather the armies of the whole world to war with Christ at His return: for they know, according to the Scriptures, that He will soon return to take possession of all the nations of the earth. Christ has heired the earth from God the Father, and they



realize that the time has come for him to take possession. But they are loth to give them up, and hence the great battle of the Winepress. Along with the other armies the vine of the earth is gathered and thrown into the winepress. The vine of the earth is doubtless the vine of Protestantism. But as God, before he destroys the Catholic church, invites his people out of it, so before this vine is destroyed in the winepress he resurrects the righteous dead and translates the living Saints, and doubtless saves His people out of it. But Christ has spoken and who can disannul it? "Every plant that my father hath not planted shall be plucked up by the roots." We will now give the rest of John's graphic description. "And another angel came out of the temple which is in Heaven, he also having a sharp sickle. And another came out from the altar, which had power over fire; and cried with a loud cry to Him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Until I understood this fourteenth chapter of Revelations there was an expression in the law of Moses that seemed to me somewhat out of place. But now seeing the antitype of the Jewish harvest in the harvest of the earth by Christ, and in connection therewith the destruction of the Catholic church, and the vine of Protestantism, it seems exactly in place. Moses said: "The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk." Ex. 23—19 and 34—26. The Catholic church is the mother goat and Protestants

are the kids. The mother goat is destroyed by the beast and ten kings, the kids are gathered and thrown into the winepress, so he does not "boil the kid in the mother's milk."

## Chapter 6.

## THE BINDING OF SATAN.

After the great battle of the Winepress, as recorded in the nineteenth chapter Revelations, and Christ has showed himself indeed the "Lord of lords, and King of kings," the first thing on record in the twentieth chapter is the binding of Satan. The reader can see at once the wisdom of this; for the nations are still to exist on earth as today, and if there is not something done to prevent it, Satan will deceive them into all kinds of wickedness as in this. I wish to remind the reader again that Satan existed long before the Roman empire existed, and will live when the last vestige of it has disappeared, and there are things said of him that has no reference to that empire, though he was used as a symbol of it, and the territory covered by it from the first to the second coming of Christ. But this binding of Satan is after the second coming and has no reference to the empire whatever.

Before quoting the Scripture that shows his binding, in way of preamble I will quote other Scriptures that will show us something of the age in which he is bound. If the reader will now turn to the fourth chapter of Revelations, he will find that after John saw things from the Isle of Patmos he was carried to a new view-point, from which he saw other things. That is, he was carried into Heaven and there among other things he saw four beasts. Beasts are always used as symbols of kingdoms or governments. These beasts are symbols of something in the age to come and seem to indicate that when Christ takes charge of the earth to govern it, that for convenience he will divide it into four great kingdoms or provinces. These beasts say of themselves, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou

wast slain and hast redeemed us to God by thy blood and of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings and priests; and we shall reign on the earth." Rev. 5—9, 10. John says of these beasts, they were "full of eyes before and behind." What a glorious age when the kingdoms can see before and behind; and why not? When Christ and all the prophets are here, why not know all about the future? When the Saints of all ages and climes are here why not know all about the past? What a splendid time to correct all our histories of all ages. And why not correct them? Since the nations must be taught, why not give them the facts about all things? I verily believe this is what is meant by the beasts being full of eyes behind. We have no means of viewing the past except through history. And I am now ready to say that I believe that the chain with which Satan is chained, is a chain of history; and if I am correct the subject of the history is given. That is, the Catholic church the master piece of Satan's workmanship. We will now give the account of his being bound. "And I saw an angel come down from Heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20—1, 3. We have already shown that the "bottomless pit" or the abyss is a symbol of the Roman Catholic church. At the time, however, when Satan is bound that church has been blotted off of the face of the earth. But the angel that binds Satan has the key of the abyss, that is, he fully and thoroughly understands Catholicism and the work of Satan in building that church. He



also knows God's judgment and destruction of that church; and with all these facts he prepares a chain, or history, with which he completely binds Satan and confines him in his church building, to the Catholic church of this age. He shuts him up in the Catholic church of this age, and puts such a seal upon him that he renders it impossible for him to deceive nations into another false church for the thousand years. It is not intimated that there is any danger that Satan should deceive the resurrected Saints, but the nations. Satan is bound in the interest of the nations. Then why not make such a history one of the school books of that age?

The kingdoms of that age are "full of eyes before and behind." At the close of that age Satan is loosed out of his prison, the history is suffered to go out of print, Satan's work is forgotten, and he is turned loose to deceive the nations again. If this is not the solution of the passage I fail to understand why reference is made to the key.

I wish to say this in regard to the angels that showed John some of the things recorded in Revelations. It was one of the angels that poured out one of the seven last plagues that showed John the destruction of the Catholic church, (Rev. 17-1) and another one of them that showed him the New Jerusalem coming down from God out of Heaven, (Rev. 21-9). One of these angels told John that he was one of his fellow servants "and of his brethren that have the testimony of Jesus." Rev. 19—10. Another told him that he was his "fellow servant and of his brethren the prophets." So we see that Christ will at least use our brethren and fellow servants, that have gone on before, to bring on the last plagues in this age. No wonder that he should use one of them to bind Satan at the beginning of the age to come. And the fact that one is appointed to this task that has the key of the abyss, or the Catholic church,

says plainly to my mind that that church is the masterpiece of Satan's work in this the age of his anger; for when cast down to this earth from Heaven he came in great wrath knowing that he hath but "a short time."

Need I say that the angel that showed John the New Jerusalem carried him "away in the spirit to a great and high mountain" to show it to him? And is Daniel's little stone that was to become a great mountain and fill the whole earth, that mountain? And will it be possible for the resurrected Saint during all that thousand years to cast his eyes toward Heaven and see the New Jerusalem, his eternal home, descending to the earth? The passage seems to teach it. The New Jerusalem is a physical structure made of gold, fine stones and pearls, and will, it seems, be governed by physical laws in transit from Heaven to the earth. There will be no need of hurry any way as Christ will reign a thousand years, and if this is symbolical time and it is almost certain that it is, it will be three hundred and sixty-five thousand years. When that age is over the earth and all the works therein will be burned up. But the new city by this time will have arrived from Heaven and will settle down in its place, in the new earth, which the Lord our God shall make, and will be our everlasting home.

## Chapter 7.

## THE SEVEN CHURCHES.

The seven churches spoken of in the letters recorded in the second and third chapters of Revelations, are symbolical or representative churches. This corresponds with the rest of the symbolical book and agrees with what is said in the first chapter. There it is said "The Revelation of Jesus Christ which God gave unto Him, to show unto his servants things which must shortly come to pass." Not the existing conditions in the churches, but things to come to pass. Then if these churches are symbolical churches each one would represent all the true churches in the age for which it stood. Then if the time from the time when Christ first set up his church until he comes again was divided into seven periods, each of the seven churches would represent all the true churches in one of the periods. Now if this theory is correct the true churches have existed in all ages since Christ went away. Not this only, but if reference to the enemies of the true churches in the letters, is of a nature to enable us to be certain as to who they are, we can tell as to the correctness of the theory. Does the internal evidence in these letters show the churches to be symbolical? It most certainly does. The reader will understand that if this theory is correct the churches have existed all along down the ages in the territory of the old Roman empire, and as the dragon was the symbol of that empire he would expect to see him mentioned in the letters, and so it is. He would expect likely that the work of the dragon would be mentioned in such a way that we could tell when it occurred, and so it is. He would expect very likely that the Catholic church would be spoken of in such a way that there would be no mistaking as to who was meant, and so it is. He would look also for the Lutheran

reformation and he would not be disappointed; and for the settlement of this country, and he would find that, too. The reader also would expect to find these things along in the letters as they occurred. He would not look in the first letters for the Lutheran reformation, nor in the last letters for the establishment of the Catholic church; and he would find these things just as they occurred, so much so that I consider the symbolical theory the only tenable one. So in perfect accord with this theory the first letter, the letter to the church at Ephesus, shows no organization of the false professors, while the last letter shows the falling away at the revelation of the anti-Christ. We find also in the first letter the trial by the church of false apostles, but as these false apostles, as shown in the second letter, were organized to themselves and the false churches had a place for false apostles and their successors, we find no further mention of them in the other letters.

The church at Ephesus would symbolize the true churches for about the first three centuries. The churches at or near the close of that period had left their first love and were admonished to repent and do the first works i. e., the works the churches had done in the first part of the period. The promises made in all these letters to the overcomers prove that all parts of Revelations are connected and must be interpreted together. The tree of life of which the overcomers are promised that they should eat, are described in the last of the whole book.

Each of the letters to the seven churches closes in this language: "He that hath an ear let him hear what the Spirit saith unto the churches." If the symbolical theory is correct, how appropriate, not to the angel alone of the church addressed, but to all the angels of all the churches in all the ages represented by the letter. If all the angels could hear, i. e., if all the messengers or pastors that one



of these letters is intended for him personally, as much so as if his name were given, and could realize that it came directly from Christ to him, what then? And yet it's true.

The second letter, the letter to the church at Smyrna, symbolizes the true churches from about the third to the sixth century. This letter is the first to show the organization of false professors, and it points out that organization so plainly that there is no mistaking it. It also points as plainly to the true church. We will quote the first two verses of this letter: "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive. I know thy works and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan." Rev. 2—8, 9. Here the church in tribulation and poverty is the true church and Christ pronounces her rich. But the very claim of the synagogue of Satan to be Jews, (real believers) is denounced "blasphemy". What body then is referred to as "the Synagogue of Satan?" The Revelations settle that question so plainly that there is not so much as a doubt as to what body is referred to. In the twelfth chapter of Revelations the Roman empire is symbolized by a great seven-headed and ten horned red dragon. John identifies this great dragon with the devil and Satan. He says: "And the great dragon was cast out, that old serpent called the devil and Satan." Rev. 12—9. As identified with the dragon, Satan then is the Roman empire, or the Roman emperor. But the Savior, as if to give us an unmistakable clue to this matter, while speaking of the witnesses (and the witnesses are these churches) in the eleventh chapter, shows us that he not only uses symbolical but spiritual language. He says: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also

our Lord was crucified." 11—8. The claim made by this synagogue of Satan, that they are Jews is spiritual language i. e., that they are real believers or true Christians. Paul says: "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2—28, 29. The Synagogue of Satan then is the Synagogue of the Roman emperor or the Roman empire. And the claim of that synagogue was that they were real Christians, or true believers.

Did the Roman emperor, or empire, ever have such an organization? And if so when? Certainly and the date given. Speaking of Constantine the Roman emperor the historian says: "He next proceeded to interfere in the internal affairs of the church. Desirous that there should be amongst the ministers of religion the same gradation of ranks as existed amongst the officers of state, he assumed the power of arranging them into patriarchs, ex-archs, metropolitans, and archbishops—the ancient and Scriptural title of bishop being thus made the lowest of a series. He nominated the bishops of his four greatest cities, Rome, Antioch, Alexandria, and Constantinople, the patriarchs of the empire taking care also that their revenues should be adequate to support with dignity and even with splendor the rank which he had conferred. This new arrangement of ranks was formally sanctioned by the council of Nice. A. D. 325." Who could say that this institution was not an institution of the Roman emperor? He not only adopted, but remodeled and changed, the churches that agreed to his arrangements, until the original model could not be known. But the true churches refused to be rearranged and, hence, their tribulation and poverty. They were persecuted. This institution of Satan or of the Roman Empire makes

the exact claim stated in the letter under consideration. It is known as the Roman Catholic church. The Greek Catholic church was set up by the same emperor at the same time, and is a part of the synagogue of Satan. The arrangement of the emperor was complete when "Sanctioned by the council of Nice, A. D. 325." See Lives of the Popes P. 24.

It seems to me that the fact here shown establishes the symbolical theory of these churches: for no Roman emperor previous to Constantine ever had an institution suiting the description of "the Synagogue of Satan." But this is not all, directly or indirectly, under one symbol or another, this "Synagogue of Satan," is referred to in nearly all the rest of the seven letters. And the reader should remember that the "Synagogue of Satan" forms no part or parcel of the true church and Christ himself denounces their claim as such "blasphemy". The true churches, and the ones to which this and all the other letters of the seven are sent are the poor persecuted heretics of this synagogue. We will now proceed to examine more of this letter. "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." 2—10. The Devil in this passage is the Roman emperor, and it is claimed that the ten days tribulation refers to the persecution by Diocletian as he for ten years, from 303 to 313, aimed at the extermination of Christianity in the empire. I see no good reason to dissent from this view. The last verse of the letter reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." In this age of persecution and death how comforting the assurance, that the overcomer should not be hurt of the second death. Like the

other promises, the second death is explained further on in the book. These letters point out the peculiar enemies and false doctrines to be met by the church in each age of the time during Christ's absence, and if understood by the churches and pastors and other ministers of each age, furnish a complete hand-book of each age, pointing out the peculiar doctrines and special enemies, and the estimation of these in the eyes of their master. Happy the man that hath an ear to hear these things. The next letter covers the time from the sixth to the ninth century. "And to the angel of the church in Pergamos write; these things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." 2—12- 13. There is to my mind positive proof in this quotation of its symbolical nature. Everyone knows that the church of Pergamos didn't dwell at Rome or Constantinople and yet the Savior said it dwelt at the seat of Satan. Satan was a symbol of the Roman empire and Constantine before this time had moved the seat of throne to Constantinople from Rome. If we accept the symbolical theory and understand that this church symbolizes all the churches of that age, then we can readily understand that this passage has special reference to a true church located in Constantinople, and the martyr mentioned a member of that church. The letter to this church is quite a long one and we shall not quote it all. The special doctrines to be met by the churches in that age were the doctrine of Balaam, and the doctrine of the Nicolaitanes. The last mentioned doctrine it seems, was one where men claimed and exercised too much authority over the churches. The doctrine arose in the first church period, and in the first letter Christ said he hated



the doctrine. It seems that those which believed the doctrine might have found congenial company at this time in the Synagogue of Satan. The doctrine of Balaam was different, he "taught Balac to cast a stumbling block before Israel, to eat things sacrificed unto idols, and to commit fornication." Here the communion of the Catholic church is denounced as a sacrifice to idols and those who advocated that the true churches should commune with her are said to "hold the doctrine of Balaam." Balaam also taught Israel to commit fornication. Spiritual fornication has already been explained in this work, and consists in this, for a church to consent to be ruled and governed by a king of earth. In such case the said church allows such king to usurp the place of Christ, and the church that does that is guilty of spiritual fornication. Now the Catholic church had for years been guilty of this very sin before this church period, and she had kept up a continual persecution of the true churches because they would not submit. We learn from this letter that there were men in the true churches that advocated this doctrine, and it is of these parties that the Savior says: "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." 2—16.

The letter to the church in Thyatira comes next. After commending this church in many things the Savior says: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and seduce my servants to commit fornication and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death." 2—20-23. Here we have the Catholic church

under a different symbol and the true church reprov'd for permitting her to teach and seduce Christ's servants. This letter represents a period previous to, but the last part of the quotation is prophetic of, the Lutheran reformation. Children can be predicated of none, except those separated or cut loose from the mother; and it doesn't matter whether they are her children in the sense of having at one time been connected with her, or in the sense of following her example. The Lord established a law at the start, as recorded in the first chapter of Genesis, that everything should produce after its kind. So if this woman Jezebel is a church so are her children churches. This then is the first mention of a threat against the Protestant churches.

As shown before a woman in Revelation always points to a capital city, but incidentally she may also symbolize a church, as when a church becomes the reigning power in a city. Jezebel symbolized a city of this class. Why? Because she is a teacher, and because she claims to be a prophetess. Why do I say she is the Catholic church? Because she is so easily identified with "Mystery Babylon" of the seventeenth chapter. She has children, she is a teacher, her teaching is corrupting, Jezebel was a queen, so is Mystery Babylon, she lives in adultery, she failed to repent, she is threatened with great tribulation. All of these things mentioned and others not mentioned point so plainly to the harlot of the seventeenth chapter that there is no mistaking as to who Jezebel is. Someone may ask, how could the true church prevent the teaching of the Catholic church? Perhaps she allowed the priests of that church to teach in her churches when she might have prevented it. There are Baptists today that do not look upon affiliation with errorist as any great sin. Then perhaps if she had stood up and exposed the great wickedness of that church, and the great sin of spiritual fornication, she might have pre-

vented the evil of that church's teaching in seducing God's servants into her communion and fornication. The Savior warns the true churches of that age thus: "I will give unto every one of you according to your works." I wish to call special attention to the promise made to the overcomers of this church period.

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." 2—26, 27. If there is not an age to come when Christ will set his church on high over the nations, when is this promise to be fulfilled? That promise is not fulfilled in this age, to be sure; are we not all commanded to be in subjection to the powers that be? Not after the nations have all been converted and become true believers in Christ. Why dash the God loving and fearing nations to shivers? Why rule them with a rod of iron? No, dear reader, the Scriptures reveal the fact that Christ will raise all the righteous dead and associate them with Him in his reign over the nations, while they are yet in unbelief as today. And he will govern them with a strong government while his church teaches them his ways. He is to be a priest on His throne, and thousands will be converted. And because He will associate His people with Him they are called kings and priests; because they rule they are called kings, and because they make disciples, priests. And for this cause Peter calls the church, "A royal priesthood," not that the church is a reigning priesthood now, but will be in the age to come.

The letter to the church in Sardis comes next. This church represents the true churches just previous to the Lutheran reformation. Those who disbelieve in the perpetuity of the true churches, find in this church age their greatest glory. And it is fair to state that the Savior inti-

mates in the letter that the manifestation of life in the churches was not what it should be. However, he acknowledges it as his by sending it a letter, a thing that He has not done to Jezebel or any of her daughters. We quote from this letter: "And unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Chap. 3—1, 2. He knew her "works", her "works", not "perfect." There was something the matter with her works. Some things remained that were ready to die. He cautioned her to be watchful and strengthen these things. But even in this age there were those which had not defiled their garments. And if we pay close attention to what is said about those faithful ones, and those faithful ones are doubtless churches, I believe we may find in what special works the others are dead. He says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white." The one hundred and forty-four thousand virgins of chapter fourteen which were not defiled with women, were with Christ "in white." And this passage, it seems to me, indicates that even in the church period symbolized by the church at Sardis, there are a few faithful churches which will be among the hundred and forty-four thousand. If this be correct the dead churches must have been dead in the sense that they had ceased to contend against state churches and had suffered themselves defiled by them.

The churches of this period are called on to remember how they had received, and heard, and to hold fast, and repent. It is not at all pleasing to Christ that his churches should forget and cease to contend against false churches



and false doctrines and suffer errorist to lead his people astray.

The letter to the church at Philadelphia begins perhaps at the reformation and continued almost to the present.

We read: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." 3—8. This language points so plainly to the reformation and the settlement of this country that I don't see how it could be made plainer. For centuries the true churches had been driven into dens and caves and into the mountains, and their churches were outlawed, and they were compelled to worship in secret. Mosheim said of them i. e., of the Anabaptists, which are the true churches, that at the time of the reformation they sprang up as if by magic in almost all the countries of Europe. The explanation is this, they had been in those countries all the while, but having been outlawed they were compelled to worship in secret, but at the reformation, when the Catholics began such a fight among themselves, there was nothing to prevent them from coming out and worshipping openly. The reformation began to open a door for them and when this country was thrown open for settlement the door was thrown so wide open that no man has ever been able to shut it.

The next verse reads thus: "Behold, I will make them of the Synagogue of Satan which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." 3—9. Here we have the Synagogue of Satan mentioned again, which we have shown is the Catholic church. It may be asked, if this Synagogue is that church, why was it not called a church instead of a synagogue? I answer, that the Catholic church has considerably more resemblance to

a Jewish Synagogue than to a new Testament church. The term is decidedly more applicable. But this mention of the synagogue mostly refers to a time since the reformation. The passage quoted speaks of those "who are of the Synagogue of Satan," not that Synagogue, but of it. This could refer to none but Protestants. Then Protestants are so frequently fulfilling this prophesy. They so many times come into the congregations of the true churches, and worshipping at the feet of the true ministry, acknowledge that God does love His church.

One case to illustrate: I sat in the congregation in the Methodist church in Waco, Texas, in the eighties when J. R. Graves preached the sermon of his life, on the preservation of the Saints. There was also in the congregation a Methodist preacher—now they don't generally admire Graves—but after hearing that sermon the said preacher made these remarks to a Baptist preacher: "And is that J. R. Graves?" When answered in the affirmative he replied: "I have said that J. R. Graves should never preach in my church, but he can preach in it as much as he wants to; why the man has got religion."

I now call attention to a remarkable promise in this letter and if further testimony was necessary to show that the symbolical theory is the correct one, this would furnish it. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." 3—10. The hour of temptation, what hour is that? It's the hour of the revelation of the man of sin (2 Thes. 2) when the witnesses, which are the true churches, shall be slaughtered. It will come in the next church period and we will see how few are able to stand it. But on the account of the faithfulness of the churches in this church period, Christ promised to keep the churches of this age from the

hour, i. e., He would not bring it in the period represented by this church.

We now take up the last of these letters. It symbolizes the true churches in the last period of this age. It is perhaps setting in now. The description suits exactly the Baptist churches now. In this age the hour of trial comes; in this age the witnesses are to be killed. The witnesses are the true churches and their ministers, these are the Baptist churches of today, none others are old enough. The witnesses had prophesied in sackcloth 1260 years. (See 11 Chap.) After the witnesses are killed they will lie dead three year and half before the resurrection of the righteous dead, with which they will rise. Christ reminds the church which represents this age, that he himself is the true witness—how appropriate since in this age the witnesses are to be killed. But before they are killed they will be reduced down to the true believers. We will quote from the letter: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou are neither cold nor hot; I would thou wert cold or hot. So because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3—14-16. When the Pope regains his throne and develops into the anti-Christ he will demand personal worship of himself. All who are not real believers will leave the true churches and worship him, and so many are the hypocrites that when they leave, the churches, themselves, will appear to be gone. Christ will spue the churches out of His mouth by bringing in sight again the days of bloody persecution and death. But the true believers will remain true to their faith and be killed. John says: "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall over-

come them, and kill them." Rev. 11—7. The apostle Paul shows this same spueing out of the churches in connection with the revelation of the anti-Christ. He says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God." 2 Thes. 2, 3, 4. The Savior, as I understand, tells us what will become of these people when they fall away from the true churches, they will go away and join false churches that agree to worship the anti-Christ. When he takes his seat in the temple of God all false churches will worship him; for all shall worship him whose names are not written in the book of life of the lamb slain from the foundation of the world." 13—8. The Savior says: "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13—30. We find in this quotation that the first thing done when Christ gets ready to harvest the earth, is to have the tares bound in bundles to be burned. I understand the bundles into which the tares are bound to be the churches into which the wicked are gathered. I understand the bundles to refer to the same thing as the clusters of the vine of the earth. John says: "And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thurst in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without



the city, and blood came out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14—18-20.

This vine of the earth is doubtless the vine of Protestantism, and the clusters of the vine and the bundles of the tares are the denominations into which it is divided. It will be wholly given over to the worship of the beast at the coming of Christ. John says: "And they had a king over them, which is the angel of the bottomless pit. whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. 9—11. This angel of the pit is the Pope, or the pastor of the Roman Catholic church, who at that time will be king again, and the locusts that have him as their king are the Protestants, as we will show when we take up the seven trumpets.

That the Protestants constitute the vine of the earth that is thrown into the winepress at the great day of God's wrath, is not only shown from the Revelations but from the song of Moses. The reader should remember that before the first chapter of Genesis was written that God knew what the entire Bible would contain, unto the last chapter of Revelations; hence he could describe the vine of the earth in the song of Moses as well as in the Revelations. If the reader can see that in the beast and his image, the song of Moses is in part fulfilled, he can see why those who had gotten the victory over the beast and his image should be singing that song. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints."

Rev. 15—2, 3. Now, for the song of Moses. In speaking of those from whom God will finally deliver His people, and take vengeance on, "At the time when their foot shall slide," which evidently refers to the great battle of the Winepress in which the beast and false prophet are destroyed, Revelation 19—9, he says: "For their rock is not as our rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: Their grapes are grapes of gall; their clusters are bitter; their wine is the poison of serpents, and the cruel venom of asps. Deut. 32—31-33. Is not this the vine of the earth? Rev. 14—18. But is it the vine of Protestantism? We will examine it and see. It is of the vine of Sodom, John says: "And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. 11—8. This great city, in the street of which the witnesses are to lie dead, is the city of Rome—no other city is thus spoken of in Revelations as the capital city of the Catholic church. She embraces that church and incidentally the Catholic church is called Sodom. The vine spoken of in the song of Moses is of the vine of Sodom; so is the vine of Protestantism. The Protestant churches are but off-shoots of the Church of Rome; Rome is Sodom.

But further, this vine that Moses is talking about is beyond question a religious vine, because he is showing a difference between the God of Jacob and other Gods. But there is one more point in the quotation which I think identifies the vine of Moses with the vine of Protestantism beyond controversy. "Their wine is the poison of serpents." The reader will remember that John in the twelfth chapter of Revelations symbolizes the Roman empire by a great red dragon; that he identifies this dragon with that "old serpent the devil and Satan." That the dragon or serpent

will represent the territory of the old Roman empire through this entire age, unto the coming of Christ, as indicated by the ten horns on the dragon, for the horns being placed on the dragon show that the dragon will still represent the empire after its division. This being the case it would be perfectly Scriptural today to speak of any of those governments on that old territory, as dragon or serpent nations. The reader will remember that the Protestant churches in their origin had adulterous connection with these serpents; that they became inoculated with the poison of these serpents, goes without saying, the first Protestant churches being poisoned by these serpents could but transmit the poison to their children or the churches springing from them. Thus the wine of Protestantism is the poison of serpents, so is the wine of the vine of Sodom.

But before we close the chapter on "The Seven Churches" we call the attention of the reader to the eleventh chapter of Revelations, where John measures the temple. I believe if the reader will follow us through this chapter he will understand the Scriptural teaching about all the denominations of Christians. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the Holy City shall they tread under foot forty and two months. And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of

their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred, and tongues, and nations, shall see their dead bodies three days and an half and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11—1 to 12.

The temple which John was commanded to measure in this passage, is the church. Not only does Paul frequently call the church a temple, or the temple, or house of God, but John in the passage puts it under the regular symbol of a candle stick before he proceeds to measure it. Before we examine the measurement of the temple we will notice the court of the temple which was to be left out and unmeasured. This court was to be given to the Gentiles, or as the new revision has it, to the nations, i. e., to worship in. This passage explains the whole matter relating to God's worshippers, some worship God in the church or temple, others in the court without the temple or church. It also enables us to tell definitely who constitute the church. A concise prophetic history of the church or temple



measured here is given in the second and third chapters of the book. Now as none but Jews worshiped in the temple, none but spiritual Jews worship in the church. When Christ so positively disputed the claim of the Synagogue of Satan, to being Jews, denouncing it as blasphemy, see the letter to the church at Smyrna, chapter two. He forever set aside the claim of the Catholic and Greek churches to being any part or parcel of his church. Satan beyond all question is a symbol of the Roman empire, or emperor, see twelfth chapter, and these churches are the only institutions of the Roman emperor that ever claimed to be Jews or true churches, i. e., the church or temple. These churches or synagogues of Satan, are only court worshipers. Not only this but in the second last letter, chapter three, Christ speaks of some who are of the Synagogue of Satan, who claim likewise to be Jews, and he denounces their claim as a lie. This could refer to none but to the Protestant churches, for they are the only institutions which are of the Catholic church that claim to be Jews or true churches, i. e., temple worshipers. Christ by disputing their claim as Jews likewise committed them to the court as worshipers, leaving them entirely out of the church. The court nor its worshipers were to be measured.

One more thing before we take up the measurement of the temple. These nations or gentiles were to tread "the holy city" under foot forty and two months, i. e., twelve hundred and sixty years. This holy city is the city of Jerusalem. In Daniel we read: "Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt offering and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then

shall the sanctuary be cleansed." Dan. 8—13, 14. Daniel here is prophesying of the destruction of Jerusalem by the Roman emperor and he sets the time for treading the Jews under foot at 2300 years.

Our Savior speaking of the same matter, Matthew chapter 24, after referring to Daniel, said in verse twenty-two: "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." Perhaps that the 1260 years of John shows the shortening of Daniel's 2300, spoken of by Christ. The witnesses likewise were to prophesy 1260 years in sackcloth, i. e., the church was to suffer. We will show this when we take up the measurement of the temple. We only refer to it here in order to show that both natural and spiritual Israel was to have a period of 1260 years tribulation. In regard to the affliction of natural Israel, Prescott, in his history of Ferdinand and Isabella, after showing that the modern inquisition was instituted in Spain for the purpose of persecuting the Jews, says: "The iniquities of the fathers have been visited upon the children of this unhappy people, in every country, where it has been their unfortunate lot to sojourn." We call the attention of the reader to the fact, that it is not at all necessary, that the years of tribulation follow consecutively. Both natural and spiritual Israel have suffered a great deal already, but both are having a rest now, and it is a revealed fact that the last portion of their period will be the worst for both. For natural Israel the last part is called, "The day of Jacob's trouble." For spiritual Israel the altar is as broad as the temple. John in the twelfth chapter shows the persecution of both natural and spiritual Israel. After the woman fled into the wilderness, which woman is Jerusalem, as the capital city of the Jews, she embraced the nation over which she reigned, the dragon turned his attention to the

persecution of the remnant of the woman's seed, which remnant is the church. But perhaps I have delayed the attention of the reader too long already from the measurement of the temple.

Although John gives a concise prophetic history of the church in the second and third chapters of Revelations, he did it under the symbol of seven candle sticks. There is really but one church, but its history is divided into seven periods. The reader would get the correct idea, if he would imagine the candle sticks all sitting in a row, or better if he will think of the candle stick which Solomon made for the Sanctuary; he made it all of one beaten piece of gold with three branches coming out from each side. These with the main stem made a candle stick with seven places for light all in a row. And this candle stick of the Sanctuary, was doubtless a type of the church and points to the same seven churches of John. But now as the measurement which John gives relates to the entire history of the church and not to just one or two periods of its history, John represents the entire temple by one candle stick and proceeds to measure.

The reader may object by saying that there are two candle sticks spoken of in the passage. I answer that Pharaoh had two separate and independent dreams, but Joseph told him that his dream was one, that it was doubled to him, because the thing was established or determined by God. I look upon this as a similar case that two candle sticks are mentioned, because all things relating to his church are determined. And his church is but one, there was but the one temple mentioned. "There is one body," says Paul. The candle stick then, as I understand, is a symbol of the church, and the olive tree a symbol of the ministry. Let the reader keep in mind that the church or temple measured here, is that band of believers that stood aloof from the

church of Rome down through the ages and suffered from her hand. When Christ set aside the claim of the Catholic church and her daughters to being His church, he left but the one claimant in the field, i. e., the Baptist, the successor of the persecuted church of the past.

It is not my intention to make an argument in favor of church perpetuity. I only remark that a belief in the doctrine is absolutely necessary to a correct understanding of the Revelations. John measured the church in regard to its rights, powers, period of its persecution, final destiny, etc. As to its right, it had no right to return in kind, the persecutions of its enemies, but was to defend itself with the fire of its mouth. Christ said, I came to send fire on the earth. When he sent his church he sent them with that fire—the fire of his word. When any desired to hurt them, they were to be killed with that fire. As to powers, they had power to shut heaven; that it rain not in the days of their prophesy. I understand this rain to be the rain of the gospel. The Catholic church had wandered from the Scriptures so far, until she was in as complete darkness as to the plan of salvation, as the heathen world around her. The plan of salvation was understood by the church alone. She had the power to grant the rain of the gospel, or to shut the heaven that it rain not. There are many among the Protestants today and perhaps even among the Catholics that understand the plan of salvation, but Christ might well answer them as Samson answered the Philistines. When the Philistines could by no other means find out Samson's riddle, they finally got it through Samson's wife, so when they came and told him the riddle, he said: "If ye had not plowed with my heifer, ye had not found out my riddle." The church had power over waters to turn them to blood. Water is a symbol of people, and if any doubt the power of the church to stir them to the point of shedding



blood, let the ministers of the church arise and preach boldly the doctrines of the church, and present her claims, to being the church and they can soon see. John showed this when he gave an account of the angel of the tenth chapter, with the little book opened. When this angel stood with his right foot on the sea, (Catholic church) and his left foot on the earth, (The Protestant denominations) his feet in the main time as pillars of fire, he raised the voices of the seven thunders, he put John to prophesying again, notwithstanding the new version has it "The waters." If any special people are meant it is the Catholic church. John says: "The waters which thou sawest where the harlot sitteth are peoples," etc., i. e., the people ruled by Rome. Thus specifying a people. The church was to have a period of 1260 years in sackcloth. This points to deep mourning. The mourning was doubtlessly for their fallen comrades as we find that one-third of their numbers fell. The 1260 years would not imply the entire length of their prophecy, but the part in "sackcloth." But the part in "sackcloth" would entirely cut off the protestant world, as being the witnesses, or the true church, as the oldest of them are too young, by 800 years. John was commanded to "measure the temple and the altar and them that worship therein." The altar at Solomon's temple was one-third the length and the entire width of the temple. This doubtless was typical of this very thing, as we find from Revelations that one-third of the church went to the altar, and at the last the entire church is to be killed; the altar is as wide as the temple. "And when they shall have finished their testimony the beast that ascendeth from the abyss shall make war against them, overcome them and kill them." The beast, or king, that is finally to "kill them," is the Pope when he regains his throne. Some one may say that the language of the Savior in Matthew 16—18 that, "the

gates of Hades shall not prevail against it," would preclude the idea, that any power could kill the church. I reply that though the church might pass the gates of Hades, or the spirit world, it would not imply that those gates were able to hold them there. I have thought that the passage from Matthew has been misunderstood. We all know that the gates of ancient cities, from which the Savior took His illustration, were not aggressive, but defensive implements of warfare. But though this was true they served the purpose, when prisoners were taken, to hold them in; and this is the gist of the Savior's promise that though the gates of Hades should close upon his church they should not be able to hold it down. He said in Revelations 1—18: "I have the keys of death and of Hades." If he has the keys of these places, why should their gates hold down His church? It was a sure promise of the resurrection for His church. Not only in the passage under consideration does it seem that the entire church will be destroyed, but in the parable of the ten virgins, in Matthew, chapter 25, it is stated that while the bridegroom tarried that "they all slumbered and slept." If these ten virgins stand for all the churches the same thing is taught here. We remember that when the Savior comes "Two shall be in one bed, one shall be taken and the other left; That two women are grinding at the mill, one is taken and the other left," etc. And that Paul said that "We should not all sleep." But these things might be said of individual members of the church that had escaped when the church had been killed, or it might be said of the court worshipers, who are not taken into consideration in this measurement. Again, these witnesses were only to lie dead three and a half years. They finish their testimony and are destroyed just that long before the coming of Christ and the resurrection of the righteous dead. The resurrected church will be the only organization to

carry the gospel to the nations during the next age, the Millennial age. The people will get nothing but the pure word of God. The members of the church will be made kings and priests. Kings to estop outbreking wickedness and priests to bring their subjects to Christ. Christ at that time the King of Kings, will sit upon His throne at Jerusalem. Satan will be chained and entirely out of all church building enterprises. At the dedication of the temple that the Jews built upon their return from Babylon, there was much weeping on the part of the old men because the temple was so inferior to the one which Solomon built, which they remembered, but the Lord said: "The latter glory of this house shall be greater than the former." Hag. 2—9. If the reader will examine the entire passage from which I quote, he will find that it is in the next age that this is to be. For it is after God shakes the heavens and the earth. Now if in the next age the temple in Jerusalem is to excel in glory the house built by Solomon, what of the church that that house typified? Will not the resurrected church share in the glory of the latter house?

## Chapter 8.

## THE BOOK WITH SEVEN SEALS.

After having seen the vision of the seven candlesticks, and Christ in the midst, and been given an interpretation of the same with a prophetic history of the church through this entire age, John was taken to a new viewpoint, from which he saw other things. His first viewpoint was the Isle of Patmos; his second, heaven. The fourth and fifth chapters of Revelations are mainly taken up in a description of his second viewpoint. Before taking up the book, itself, we call attention of the reader to some of the things John saw in the second mentioned place. First, are the four beasts and the four and twenty elders that John saw around the throne in heaven symbolical characters? If so, what do they symbolize? They certainly are, and they symbolize the saved of all nations, tongues, and people. Hear what these characters say of themselves: "And when he had taken the book the four beasts and four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God Kings and priests: and we shall reign on the earth." Rev. 5—8-10. We learn from this song that the redeemed of every nation, tongue, and people shall reign on the earth. The residence of the saved in heaven is only temporary. When Christ returns to take charge of the nations of the earth and to reign over them he will bring all the redeemed with Him, and associate them with Him in his reign. This is the general teaching of the Scriptures.



It may be asked, why symbolize the saved by both beasts and elders? If these beasts symbolize kingdoms or governments, as beasts always do when used as symbols, it seems to indicate that when Christ comes to rule "the nations with the rod of iron" that He will divide the earth into four grand kingdoms, with His throne in the midst. These beasts claimed, as well as the elders, that they were redeemed by the blood of Christ, and that they should reign on the earth. John saw one sitting on the throne in heaven and in his right hand a little book. It is of that little book we now propose to write. Like the other sevens of Revelations this little book, sealed with seven seals, contained a prophetical history of things which were to come to pass. Neither are we left to guess as to where the things described in the book were to take place, for although John saw the things in heaven, he states repeatedly that the things occurred upon the earth. Our Savior was the only one upon the earth, or under the earth, or in heaven worthy or able to open the book or loose its seals. The little book shows first the rise and progress of the four important religions, that were to arise before the return of Christ. It begins with the religion of Jesus, himself. We will now examine the book, seal by seal.

"And I saw when the lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6—1, 2.

This is the first time, mentioned in Revelations, that John saw the man on the white horse. He saw him again at the close of the dispensation in combat with the beast and false prophet. (Revelations nineteen.) There can be no question as to his identity. John says "And his name

is called the word of God." Rev. 19-21. And verse sixteen says: "And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." The man on the white horse is the Lord Jesus. This first appearance was at his first coming and the introduction of his religion. The expression in the passage under consideration, "And he went forth conquering," shows that He not only intended to set forth the introduction, but also the progress of his religion. As Christ appeared to John at the introduction of his religion on a white horse, so he appeared at the close of the dispensation up on a white horse. There are three other characters on different colored horses shown in this sixth chapter. In the nineteenth chapter the man on the white horse returns and has a reckoning with the beast and false prophet; these are the men on the black and pale horses. As there is no specific mention made of any third power in the nineteenth chapter, perhaps the Mohammedan religion, the religion set forth by the man on the red horse, will have become extinct, or at least insignificant, before the return of Christ. We will now notice the red horse and his rider. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth and that they should kill one another: and there was given unto him a great sword." Rev. 6-8, 4. This man sets forth the introduction and progress of the Mohammedan religion. Besides falling in the exact place, historically, between the first coming of Christ and the rise of the papal kingdom, and John deals with the Pope as a king (see thirteenth chapter), the description exactly suits Mohammed and his religion.

Each of these men on horses set forth kingdoms as well as religions, and as we have shown from the Revelations

that the man on the white horse is Christ, we will show from the same source that the man on the black horse sets forth the papal kingdom; and as the man on the red horse comes between, there is historical argument in favor of Mohammed. And Mohammedanism propagating itself by force of arms exactly corresponds with the man on the red horse. We will make two quotations. "The origin of the Crusades is to be found in the rise and progress of Mohammedanism, which propagating itself by force of arms, at one time threatened either to extirpate all the nations of Christendom or to subdue them to its own despotic dominion. The spirit of Mohammedanism was essentially the spirit of conquest: and its conquests were multiplied with the most astonishing rapidity. Within a brief period it penetrated to the very heart of Europe. The whole of Christendom was thrown into the utmost consternation, and but for the signal victory of the illustrious Charles Martel, who completely defeated an army of 400,000 Moslems, the very existence of Christianity would, according to human appearance, have been endangered." *The Crusades* P. 11-12. We next quote what Mohammed said of himself: "Different prophets," said he, "have been sent by God to illustrate his different attributes—Moses, his providence; Solomon, his wisdom, majesty and glory; Jesus Christ, his righteousness, omniscience and power. None of these attributes however, have been sufficient to enforce conviction and even the miracles of Moses and Jesus have been received with unbelief. I therefore have been sent with the sword." *Lives of the Popes*, page 112.

It was said of John in the quotation from Revelations, that there was given to the man on the red horse "a great sword," Mohammed had it, and that he should "take peace from the earth"—Mohammed did it.

We next take up the black horse and his rider. "And



when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Rev. 6—5, 6. John gave us the key to this man's identity when he said: "And he that sat on him had a pair of balances in his hand." Balances point to a merchant. The prophet of old speaking of Ephraim said: "He is a merchant, the balances of deceit are in his hand." Hosea. 12—7. The Pope is the man on the black horse, he is the religious merchant. That the reader may understand how this was understood in Bible times we quote a passage from the Prophet Isaiah: "For the head of Syria is Damascus, and the head of Damascus is Rezin; and the head of Ephraim is Samaria, and the head of Samaria is Remliah's son." Isa. 7—8, 9. We see from this quotation that the capital city was the head of the government, and that the king or ruler was the head of the capital city. So John makes the city of Rome the head of the papal kingdom, and the Pope the head of the city of Rome. It is Rome, the head of the papal kingdom, that is the religious merchant, but the Pope is her head.

In Revelations, chapter eighteen, verses twelve and thirteen, John mentions quite a number of articles handled by this merchant. There is one article in the catalogue of this trafficker, that can be bought from him only, and this alone would forever settle it on the Pope as being the merchant of the black horse. The article referred to may be found in Revelations, chapter eighteen, verse thirteen, and reads: "Souls of men." Untold wealth has this merchant coined on the article. He prices the souls in purgatory according to the ability of the purchaser to buy. The voice that John



heard when he saw the black horse is also significant. "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." This passage as well as the "balances" shows the merchant or trafficker. Not only that, but it shows that this trafficker handles the same line of goods as the man of the eighteenth chapter. Three articles in the passage are mentioned in the catalog of the Pope, namely wheat, wine and oil. (See Chap. 18—13). That the man on the black horse is the beast of the seventeenth chapter, which as head of the city, Rome, is the merchant of the eighteenth chapter, I think has been sufficiently proved. The notorious commercialism of the church of Rome is so generally known, and has been so specifically pointed out by John, that it seems only necessary to call the attention of the reader to the fact that the man on the black horse is a merchant, in order to convince him that the Pope is symbolized by him. And that the man of the black horse is a most notorious trader, is shown by the fact that this feature alone in his entire career is used to point him out.

Then if the man on the white horse is Christ, the man on the red horse Mohammed, and the man on the black horse the Pope, who is the man on the pale horse? Martin Luther. If the first three represent the introduction and career of the religion of Christ, Mohammed and the Pope, one would naturally suppose so but that of itself would be insufficient to prove it, if the characteristics of the man on the pale horse fail to correspond with the Protestants. We will examine that point.

"And when he had opened the fourth seal, I heard the voice of the fourth beast saying, Come. And I saw, and behold, a pale horse: and he that sat on him, his name was death and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to

kill with sword, and with famine, and with death and by the wild beast of the earth." Rev. 6—7, 8. As the main characteristic of the man on the black horse is that of the trader, the main characteristic of the man on the pale horse is that of the warrior. The one hundred and fifty years, spent by the Protestants in religious wars in Europe in their beginning, to prevent the Catholic church from driving them back into her communion, don't tend to clear them of the war characteristic.

The Protestants don't accept in totality the doctrine of Christ, when he said, "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." Matt. 5—39. By failing to do so the Protestant throws himself in range of the Savior's prophesy when he said: "All they that take the sword shall perish with the sword." Matt. 26—52. And this is the destiny of the man on the black horse. Rev. 13—10.

Back to the subject. If the question should be asked of any well-informed Catholic or pagan, as to what nation on the earth would be the hardest to handle, he would doubtless point to some Protestant nation, either to Germany, England or the United States. The Protestant has the characteristic of the warrior. Under the sounding of the trumpets Protestants are symbolized by locusts and John says, "And the shapes of the locust were like unto horses prepared for war." Rev. 9—7. And again "their teeth were as the teeth of lions." The name of him that sat on the pale horse was Death. In the wars which are imminent, as I expect to show when I take up the trumpets, the Protestant will doubtless show his right to the appellation, and wherever he goes to war Hades or the spirit world will follow with him. When the Pope regains his throne he will have the name Abaddon, Apollyon, or Destroyer. Rev. 9—11. Whatever nation or ruler leads the Protestants will have

the title of Death. As we have shown in another part of this work that the two-horned beast of chapter thirteen will head the Protestant world at that time, and that the United States is that beast so we believe that the United States or her leader will bear the name.

If we are correct as to the parties symbolized by these horses and their riders (and who can gainsay it?) the men of the black and pale horses are the beast and false prophet of chapter nineteen. We now call the attention of the reader to what the man of the white horse will do with them at his return. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the best was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19—19, 20, 21. Then if the men of the black and pale horses fall by the sword of the man on the white horse at his return, it is reasonable to suppose that, whatever may be left of the Mohammedan power, the man of the red horse, will likewise fall in the same great battle. This is the great battle of the Winepress. See Rev. 14—20; also Isa. 63—1-6; and Joel 3—9-17.

It being our intention not to make exhaustive arguments in favor of our positions, but merely to indicate a line of interpretation, we hasten on. "And when he had opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O, Master, the holy and true, doest

thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, who should be killed even as they were, should have been fulfilled." Rev. 6—9, 10, 11. That Christ will take vengeance for the blood of His people at his coming, is so generally taught in the Scriptures, that we only refer to it here. And that He will cause His enemies to drink of the same cup they give his people, anyone can see by reading Revelations chapter eighteen, verse six. But these souls were to wait until all their brethren that should be killed, were killed, then the vengeance. But these souls were given white robes, this doubtless refers to their resurrection. As shown in another place John treats the resurrection of the righteous dead under the symbol of the Jewish harvest. These souls are doubtless the first fruits, and are the 144,000 virgins of chapter 14, and as we have examined this in another place we drop it here.

Now, the rest of the righteous having been killed that were to be slain, Christ returns to avenge his people. He opens the sixth seal and permits John to see the wicked fleeing to the dens and caves and raising their fruitless prayers to the rocks and mountains. He also saw the physical phenomena that accompanies the scene. Will the reader turn and read his description to save quotation. Revelations, chapter six, verse twelve. John saw so much when the sixth seal was opened, that he devotes an extra chapter to it. In the seventh chapter and under this seal, he gives us the condition of the Jews at that time. It is the general teaching of the Scriptures, that they will have in part, been gathered back to their own land, before the return of Christ. They are returning now by the thousands. According to the Jewish year book there is something over



11,400,000 of them all told. If they were all gathered home they would make a nation of considerable strength. They have not succeeded so far in getting their old temple site from the Mohammedans. They evidently will and reestablish their ancient worship. Paul is his prophecy of the man of sin, which is the seven-headed beast of John, and evidently the Pope said: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that He is God." 2 Thes. 2—4. According to this prophecy when the Jews rebuild their temple, and the Pope regains his throne, and becomes the great anti-Christ of the last day, he will take his seat in the temple as God. The Savior, himself, said: "I came in my father's name and ye receive me not, if another comes in his own name, him will ye receive." There will be plausible reasons why the Jews should accept the Pope as their king, he will be the king and ruler of the whole earth. John says: "And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." Rev. 13—7, 8. But the Jews will not all accept the Pope as their king and God. John tells us in this seventh chapter, of 144,000 sealed for the true God.

The reader should not get these 144,000 Jews mixed up with the 144,000 Virgins of chapter fourteen. This is natural Israel, that is spiritual Israel. These are the remnant of those returning now that will be saved. In order that the reader may understand the situation of Israel at the return of Christ, I quote from Zechariah chapter fourteen: "Behold a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken

and the house rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; for the valley shall reach unto Azel; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come and all the holy ones with thee." The reader can see from this quotation that only half of the Jews that have returned will escape at this the greatest battle of all battles. These are doubtless those 144,000 that have been sealed, or that have accepted Christ. The holy ones, or the saints, which return with Christ, are the saved of all ages. The resurrection of the righteous has perhaps taken place seven years before this battle. The reader will remember that the Savior said that his coming would be as in the days of Noah, and also, as in the days of Lot. Noah entered the ark, and God shut him in, then it was seven days before the flood began. But the very day that Lot fled from Sodom it rained fire and brimstone. Now if these saints or holy ones which come with Christ, are the resurrected saints and have been resurrected seven years, they have been safely in the ark for seven days or years while the Jews, surrounded by the combined armies of the earth, are saved by the opportune return of Christ. And when Christ puts his feet upon the mount of Olives he divides the mountains and the Jews flee like Lot from Sodom. Then comes the great

battle of the Winepress, when Christ meets the beast and kings of the earth in battle and the blood runs to the bridles of the horses, "by the space of a thousand and six hundred furlongs." It is the day of vengeance.

The angel with the seal, who seals these Jews, 12,000 to the tribe, 144,000 in all, is some minister with the Holy Spirit, for it is by the Spirit that we are sealed. The angels which are holding the four winds, are the leaders of the civil powers or they are the invisible angels of the four quarters of the earth. The angel with the seal seems to have influence enough with these civil leaders to hold them back from plunging the earth into the universal war which, by the way, is coming, until he accomplishes the great work of bringing 144,000 of the Jews which have returned to their own land to Christ.

John also saw under the sixth seal, the saved of all nations standing before the throne in heaven in white robes. They must have been resurrected as they were in white, and this must have been previous to Christ's coming to avenge His people, as He brings all the Saints with Him at that time. It seems clear that he will make two appearances to the earth in connection with these events. First, at the first resurrection and translation of the living saints. John thus describes that event. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1—7. Second, he also comes with all the saints, to deliver the Jews, which are in great straits at Jerusalem, and to set up his kingdom.

## Chapter 9.

## THE SEVEN TRUMPETS.

Before taking up the seven trumpets I will make some explanation for the benefit of the reader. The time intervening between the first and second coming of Christ was divided into seven periods and each of the angels with his trumpet has charge of a period. The angels, themselves, are out of sight of the rulers of earth and yet they exercise such influence over them as to bring about the will of God with the nations of earth. These angels evidently have a book of directions from God to guide them. The angel that directed the wars between the Greeks and Persians must have spoken of his guide books when he said: "But I will tell thee that which is inscribed in the writing of truth." Dan. 10—21.

He also speaks of his work thus: "And now will I return to fight with the Prince of Persia: and when I go forth, lo the prince of Greece shall come." Dan. 10—20. And again, "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo Michael one of the chief princess came to help me: and I remained there with the kings of Persia." Dan. 10—13. We see from the last quotation that these angels help each other.

I understand that these angels, each in his period, has supervision of the world's political affairs especially the wars. The angels that the sixth angel is told to loose are national angels, i. e., angels each of which is guiding some nation. I have known for thirty years that we were living under the sounding of the fifth angel and have watched the great war in Europe to see if the sixth angel had taken charge. But not yet. When he does every well-informed believer in God's word may know. The present methods of war will be changed, the soldiers largely if not altogether will ride manufactured horses with heads like lions and tails



like serpents. They will doubtless be run by motor power; their heads will be guns, perhaps machine guns.

The prophets speak of war horses in the last days thus: "Their horses hoofs shall be accounted as flint, and their wheels as a whirlwind." Isa. 5—28. And, "The appearance of them is as the appearance of horses; and as horsemen so do they run." Joel 2—4.

When the sixth angel takes charge he will raise a war in which 200,000,000 soldiers on this kind of horses will take part. They will kill one-third of the men, or above 66,000,000. The present war doesn't near reach the proportion of the war of the sixth angel, neither are the soldiers properly mounted. There was to be a woe under the sounding of the fifth, sixth and seventh angels. (Rev. 8—13). This war is likely the woe of the fifth angel, the other two to follow.

### THE TRUMPETS.

We will now take up the seven trumpets. The trumpets were used in Bible times to call the people to war; hence these trumpets point out political or state affairs. Like the seven churches and the book with seven seals, they cover the intervening period between the first and second coming of Christ.

The reader must understand, that notwithstanding the fact that these trumpets point out state affairs, that such is and has been the connection between the Catholic and Protestant churches with state affairs, that John could not give a correct description of state matters without taking these institutions into consideration. The Pope, the head of the Catholic church for 1116 years, was not only one of the civil rulers of Europe, but that church was connected with many of the states. The connection with the states was still kept up by the Protestant churches, after they had withdrawn from the Catholic church. No man that

does not bear these things in mind will ever understand Revelations.

Before we proceed with the trumpets, we make this statement. The trumpets and the red dragon of the twelfth chapter, and the two beasts of chapter thirteen, cover the same ground. John said of the red dragon, that his tail drew one-third of the stars of heaven and cast them to the ground, i. e., one-third of the true ministers of Christ would be killed by the civil power of the Roman empire. By the trumpets we learn this in addition, that this third was distributed down through the ages from Christ's time to the Lutheran reformation.

The first trumpet. "And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up." Rev. 8—7. This trumpet covers about the first seven centuries of the Christian era. Paul said, speaking of the son of perdition, which is the Pope: "And now ye know what hinders that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." Thes. 2—6, 7. The "mystery of iniquity," is Catholicism, (See Rev. 17—5), and it was already at work in Paul's day, but the Roman emperors occupied the throne at Rome, which was to be the Pope's throne, and hindered the development of the papal kingdom. But in the eighth century when the Roman emperor, whose seat then was at Constantinople, had become too weak to defend himself against the Lombards of Italy, the French King took twenty cities from the Lombards, which they had already taken from the emperor, and gave them to the Pope. He that hindered had been taken out of the way

and the Pope began his career as one of the sovereigns of Europe. Now as the second trumpet shows the setting up of the papal kingdom I conclude that the first covers the Christian era until that time.

The first trumpet shows that one-third of Christ's servants were killed during the period. That the trees spoken of under the sounding of this trumpet, are the ministers of the gospel, I think is proven in the sixty-first chapter of Isaiah. Our Savior read the passage at Nazareth, (Matt. 4—16) and applied it to himself. In speaking of those unto whom the gospel is preached, and whom Christ delivered from captivity, etc., the prophet says, "that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified." Isa. 61—3. We see from the prophet that Christ's people were to be called trees. The grass (Isa. 40—7) that was burnt, is also "green" this indicates life, but the world is represented as dead in sin. The grass being green would point to Christ's people, also. I understand that the grass and the trees point to the churches and the ministry. Then one-third of Christ's people were destroyed during the period covered by the first trumpet. Not all burnt by literal fire, fire is a symbol itself, and points to the heat of persecution during the period.

Now for the second trumpet. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed." Rev. 8—8, 9. The two leading symbols of this passage are, mountain and sea. Daniel uses mountain to symbolize a kingdom (Dan. 2—35), and John said that waters are people (Rev. 17—15). Then we have it, a burning kingdom was to be established among the people. Has this been done? Certainly, when in the



year 754 Pepin, King of France, gave the Pope of Rome twenty cities and started him on his career as a civil ruler, the burning kingdom was set up. We will now offer some proof that the papal kingdom is the one symbolized by the burning mountain. Jeremiah 51—25: "I am against thee, O destroying mountain," and also, "and I will make thee a burnt mountain." This was Babylon; Rome is Babylon today.

The fire of persecution which consumed Christ's people under the sounding of the first trumpet, was continued in this kingdom. This can be said of the papal kingdom as of no other; for even where other kingdoms persecuted Christ's people, they were usually moved thereto by the papal kingdom. Again, the seven-headed beast of chapter thirteen arose from the sea, and that beast is the papal kingdom beyond all question. They both arose from the same source. There were perhaps more reasons than one why the Savior should symbolize the papal kingdom by a burning mountain or volcano. First, of all the methods of torture and punishment practiced by the papal kingdom, burning was the favorite. To roast, to pinch with hot tongs, to burn at the stake, and to pour melted metal down the throats of their victims gave them innate satisfaction. But perhaps the tendency of the papal kingdom to eruption and breaking out in new places is the Savior's main reason for thus symbolizing it. To say nothing of the past, its future, according to the sure word of prophecy, is truly awful. While today this volcano seems to be in a state of dormancy and inactivity it is all deception, it is only gathering strength for the most dreadful overflow the earth has ever seen. The whole world is deceived by the apparent dormancy. They actually believe the fires of this mountain are gone out. Is this ignorance of God's word, or a disbelief in the Scriptures? We are assured by God's word that, at the



very last of this age that there will be an eruption of this volcano, when, with its burning lava it will overflow the entire earth, threatening even the extermination of the human race.

Our Savior said, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo here is the Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matt. 24—21-24. The Savior's language in this passage applies to the very time of this papal volcano's last and greatest eruption, and he said, "except those days had been shortened, no flesh would have been saved." And the king of this papal kingdom is the chief of all those false Christs of which he speaks.

We will now return to the persecution of God's people by the volcano kingdom. Their condition was not bettered by its rise. They paid the toll of one-third their numbers to gratify the blood-thirsty taste of the monster. We read: "And there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed." As distinguished from all others in the Scriptures, real believers in Christ are said to be alive. One-third of all these were destroyed by this burning mountain being cast into the sea. The ships spoken of are the ships of state. This points unerringly to the papal kingdom; for of all kingdoms it has shown the worst disposition to interfere in the governments of other countries.

"And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third

part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8—10, 11.

Christ explained to John in the first chapter of Revelations that the stars which he held in his hand were the angels of the churches, i. e., the pastors or messengers of the churches. But the star under consideration is a fallen star, i. e., he doesn't belong to the church, he is a Catholic priest. Peter the hermit, exactly suits the description of this star, both as to the age in which he lived and the work he did. In the eleventh century "pilgrimage to Jerusalem being the prevailing passion in the religion of the times, it was not unlikely that Peter should be influenced by it. Accordingly he resolved to undergo the pains and perils of the journey." The Crusades P. 22. Peter was so stirred by the sufferings of the Christians under the Mohammedans of the East, that he determined to arouse the Christian nations of the West to war against the Mohammedans, in an effort to wrest the "holy sepulcher" of Jerusalem from the hands of the Turks. That the reader may understand Peter's industry in this matter we quote: "On his arrival the Hermit lost no time in seeking out the Pope, Urban II., who then occupied the papal chair. Urban received him kindly, and promised his hearty co-operation in the general scheme of the crusade. Thus encouraged and inflamed with what was mistaken for a divine zeal, he quickly passed through Italy, crossed the Alps, and traversing all the countries of Europe, went from court to court and from castle to castle declaring the miseries of the holy city, imploring the needed succor and invoking vengeance on the Turks." The Crusades P. 24. Peter so far succeeded in his work, that army after army started to Jerusalem, and even thousands of women

and children, if not to fight, at least on pilgrimage. These nearly all perished. These crusades continued for two hundred years. Jerusalem was finally taken and held for a time by them. But the waters were made bitter by the star Wormwood, and many men died of the waters because they were made bitter.

The reader will doubtless notice that there is nothing to indicate that the men which died by these bitter waters were believers in Christ, they were not, they were Mohamédans and Catholics. This star fell on the rivers and fountains of waters. The Catholic church in Revelations is among other symbols, symbolized by the sea. The rivers and fountains from which this sea is filled, are governments and kingdoms. It was on this kind of rivers and fountains that the star fell.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner." Revelations 8—12. As the sun is the light of the physical world, the Bible is the light of the spiritual world. The Catholic council at Toulouse in France in the year 1229 declared "both the old and new Testaments heretical books, and not to be read by the common people." In that, the said council smote the sun of the spiritual world. It has been the policy of the Catholic church ever since to suppress the reading of the Scriptures. As a consequence of this policy, people become lawless so the moon was smitten: for as the Bible which contains God's laws, is symbolized by the sun, the laws of the nations are symbolized by the moon. The stars were also smitten. The stars point to Christ's ministers. We only call attention to this fact that one-third of their number was smitten during the period

of the fourth trumpet, which began with the thirteenth and ended with the fifteenth century.

We now come to the fifth trumpet. "And the fifth angel sounded and I saw a star from heaven fallen unto the earth: and there was given unto him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locust upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion, when he striketh a man. And in those days men shall seek death, and in no wise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads were crowns like unto gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were, breastplates of iron; and the sound of their wings was as the sound of chariots of many horses rushing to war. And they have tails like unto scorpions and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon." Rev. 9—1-12. The first thing to do in order to understand symbolical language, is to get the meaning of the symbols used. John in the Revelations, especially in his leading symbols, somewhere in the book



tell us plainly what he means by the symbols, or he uses symbols explained in other Scriptures, or he uses his symbol in such a way that its meaning need not be misunderstood. In the passage we will now consider the leading symbols are the fallen star and the abyss.

The Savior, himself, in Revelations, chapter one, verse twenty, identified the stars and the angels as the same, he then identified the angels as the pastors of the churches by addressing the letters of the churches to the angels. The angels, themselves, told John that they were his fellow servants. This makes it certain that the pastors or teachers of the church are symbolized by stars or angels. But the star in the passage being a fallen star indicates that while a pastor or teacher he is not of Christ's church.

The abyss is a symbol not explained by John, but used in such a way that its meaning need not be misunderstood, in fact, he has used it in such connection with his explained symbols, that it would be hard to misunderstand what he means. For instance the abyss has an angel, i. e., a pastor; not only this, but that angel or pastor he points out as a king. Now, as the Roman Catholic church is the only institution under heaven that has a pastor, and that pastor a king, we are driven to conclude that the abyss symbolizes that church. Not only this, he uses the word in the seventeenth chapter in connection with another of his explained symbols, in such a way as to drive us to the same conclusion. In that chapter he points out that when the beast, which is the Pope, regains his throne that he will ascend from the abyss. Now as the papal throne can be ascended in no way except through the pastorate of the Catholic church, we have it again.

Then if the fallen star is a Catholic priest, and the abyss is the Catholic church, has any such thing happened to that church as described when the fifth angel sounded?

And if so was it brought about by a Catholic priest? Most certainly, just such a thing happened and it was brought about by Martin Luther, one of her own priests, and it is known as the Lutheran reformation. Luther being one of her own priests had the key, so to speak, of that church and he proceeded to open it. The agitation that followed is well symbolized by the "smoke of a great furnace." The agitation being of a religious character, the Scriptures as a matter of course were brought into the discussions. It had been the policy of the Catholic church for 300 years to suppress the reading of the Bible, and even where it was read it had been misconstrued as much as possible, in order to bring it in lines with the corrupt teaching of that church. Luther, himself, was raised and educated under that system. No wonder John says, "the sun and the air were darkened by reason of the smoke of the pit." The sun is the Bible and when both parties to the discussion were educated under the same corrupt system, when they undertook to use the Scriptures, would "darken" them by misinterpretation. The sun, or the Bible, was not only darkened by the smoke or agitation, but locusts came out of the smoke upon the earth. This is a fine symbol of that brood of reformers that followed in the wake of Luther. It was said unto these locusts, "that they should not hurt the grass, neither the trees, nor any green thing." As was pointed out while considering the first trumpet, these trees, grass and green things symbolize the church of the Lord Jesus and her ministry. It, at the time of the Lutheran reformation, existed in almost all the countries of Europe, according to historians, and I might say I suppose was most generally known as the Anabaptist, especially in Germany. The reformers had been taught by the Catholic church from infancy to hate and persecute the church of Christ, and did after their separation from the Roman church, persecute

and kill many of the church of Christ, but be it said to their credit that in the main they have carried out their instruction not to hurt the grass or trees. It is not the policy of the Protestants to persecute. Especially does this seem so if we remember that until the reformation 1529 the Catholic church, according to Revelations, had regularly destroyed one-third of the church, through all these ages. These locusts were to sting those which had not the seal of God in their foreheads. I believe that any one might see how these Protestants might sting the ungodly, but that all may understand it from a Bible standpoint I quote from the prophet: "The elder and the honorable man, he is the head; and the prophet that teacheth lies, he is the tail. For they that lead this people cause them to err; and they that are led of them are destroyed." Isa. 9—15, 16. In speaking of the nation of Israel the prophet that taught lies was the tail, so I would understand in the different bodies of Protestants the teachers that teach lies are the tails. The stings with which they stung the ungodly were in their tails. It may be said that the prophet in the quotation taught lies, I reply, that not all taught by Protestants is truth, if we consider God's word the truth.

The men, or at least part of them, stung by these locusts sought to die and death fled from them. If this is a death to sin they sought, as I suspect, we can readily see how they failed to find it. Such is the ignorance of many of these teachers of the plan of salvation, that after they have stung the sinner and he seeks death to sin they are unable to tell him how to find it.

The Savior, himself said, "Strive to enter in, for many shall strive and not be able." These locusts had hair as the hair of women. A woman is the symbol of a capital city. The glory of a capital city is her reigning power. A woman's hair is her glory. These locusts didn't have the hair

of women, but hair as the hair of women, i. e., the authority and legislative power exercised by Protestants in their general conferences, synods, councils, etc., is like that of capital cities.

The locust's teeth were as the teeth of lions. The teeth of lions are their implements of war, and as a lion's tooth in the mouth of a locust, so are many of the guns of Protestants, in their hands. The locust would be perfectly helpless under the tooth of a lion, so would the Protestants be under many of his guns, so he handles his gun by machinery.

At the time John used this illustration it doubtless seemed extravagant, but we see today that it was not. This should teach us never to doubt any prophecy of God's word no matter how incredible it may seem. These locusts had breastplates, as it were, breastplates of iron; this doubtless points to the great amount of iron and steel used on war vessels and fortresses to protect Protestants from the guns of enemies. "The sound of their wings was as the sound of chariots, of many horses rushing to war." The wings of the locust are his means of travel. The Protestant uses steam ships, cars, etc., as wings, the sound of which, "is like the sound of chariots, of many horses rushing to war." "And their power was to hurt men five months." At thirty days per month that would be one hundred and fifty days, prophetic one hundred and fifty years. The beast, or Pope, was given power to continue twelve hundred and sixty years. (Rev. 13—5). The Pope began to reign in 754 and was dethroned in 1870, that gives him, if the time is counted on him, while he is off of the throne, 144 years to reign when he regains his throne. When he regains his throne these locust, or Protestants, will have him as king. John said, "they had a king over them, which is the angel of the abyss." The angel of the abyss and the beast of the abyss are one: for the angel or pastor of the abyss is the beast



or king of the abyss. The abyss as shown before is the Roman Catholic church. I understand the one hundred and fifty years when these locusts or Protestants are to so hurt the ungodly, to be after the Pope regains his throne when these locusts own him king.

We will now take up the sixth trumpet. If I understand correctly we live near the time when this trumpet will be sounded. It will be known by the following described war. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed by the fire, and by the smoke and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." Rev. 9—13-20. The field of this great war is the river Euphrates, or the Turkish empire, or at least the war will be connected with that country in some way. Four great powers take part in the war. As in the periods covered by the first four trumpets, one-third of the church was killed in this the first of the great wars with which this age will end, one-third of men are killed. But notwithstanding the awful carnage of this terrible war no repentance is manifest in them that are left.

If the King James' version, from which I quote, is correct the preparation for the great war was made three hundred and ninety-six years before the war comes off, for that is the sum in days of the month, day, year, etc. And if that version is correct I should name the Lutheran reformation as the time that preparation was made for the great conflict; because at that time the Catholic church was split into the different divisions of Protestantism, and the great preparation for war began which has continued until the nations are impoverished by it. If that is the date the war should begin in 1925. The Augsburg confession was signed in 1529, and if we consider this the beginning of the reformation the three hundred and ninety-six added to the 1529 brings the time to 1925. If, however, the new version is correctly translated, the preparation to kill one-third of men was made for a specific time, and the war is likely to start at any time. The fifth angel sounded evidently at the reformation and the time since then would warrant us in looking for the sign of the sixth angel.

The horses used in this great war are evidently symbols, since no such horses as those described ever existed. If symbols, what do they symbolize? Guns evidently.

It seems that guns are to be mounted and ridden as horses. The heads of the horses in this war were like the heads of lions. If the horses are manufactured they can be made in any shape to suit the manufacturer. That these horses are guns mounted to ride, is manifest from the fact that fire, smoke and brimstone issues from their mouths, and from the further fact that one-third of men were killed by these things.

Another peculiarity of these horses was that their tails were like serpents and had heads, with which they did hurt. This also can be arranged by the manufacturer and run by the same motor that moves the horse. The skeptic, a few

years hence, will have the privilege of asking himself "how John knew all these things so long before they came to pass."

So much is to occur under the sounding of the sixth angel that John devotes almost two extra chapters to their consideration. He devotes the tenth chapter to the angel with the little book opened, and the eleventh to the killing of the witnesses, which we have examined in another place. The eleventh chapter also gives an account of the sounding of the seventh angel. At that time Christ takes charge of this world, "then is finished the mystery of God, according to the good tiding which He declared to His servants the prophets." Rev. 10—7.

"And the seventh angel sounded; and there followed great voices in heaven, and they said, "The kingdoms of the world is become the kingdom of our Lord and his Christ: and he shall reign for ever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were angry, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints and to them that fear thy name, the small and the great: and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake and great hail." Rev. 11—15-19. The first thing Christ does when he takes charge of this earth is to reward his servants. He will come in the clouds of heaven with the voice of the arch-angel and the trump of God, he will raise the righteous dead, and change the living saints, and we shall all be

caught up to meet him in the air. And perhaps while we are still in the air we will pass before the judgment seat of Christ and each receive his reward. Be it observed that the prophets and the saints are rewarded at the same time, and that it will not take place until this trumpet sounds. I understand that at this time, also, will take place the marriage of Christ and his church. See 19th chap.

Then comes the destruction of them who destroy the earth. The Pope at this time will be at the head of the entire earth, dealing death and destruction right and left. His name will be Abaddon in Hebrew, Apollyon in Greek; Smyth says in his Bible dictionary that the Hebrew word is an abstract term signifying destruction. The name of the man on the pale horse is Death. This is the power that will support the Pope in his pretensions. Is it not our country? Death and destruction will be cast alive into a lake of fire burning with brimstone. And their armies slain and given to the fowls and beasts for food. Let no man say that the papal kingdom is ended. It's wounded that's all.



## Chapter 10.

## THE SEVEN LAST PLAGUES.

The seven churches, the book with seven seals, and the seven trumpets are all prophetical and cover the time from the first to the second coming of Christ. The seven last plagues are different, these constitute a cycle to themselves, and as they are to be in the main poured on the dragon and the beasts of the twelfth and thirteenth chapters John gives their history before he mentions the plagues. They are to be poured out in the very last of this age, and will not in all probability last more than fifty years, perhaps not more than seven. It is safe to say that none of them have yet been poured out. We can tell by a certain stage in the history of the beasts when they begin and in the same way when they end.

These plagues are not to be confounded with the three great woes spoken of under the sounding of the trumpets.

Let us now proceed to examine the plagues. "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16—2. As John points out specifically the class of people upon whom this plague will fall, he enables us to tell to a certainty that this, the first of plagues, has not been poured out yet and can't be until Italy and the two-horned beast, which certainly is the United States of America, has an image made to him, and causes all to wear his mark or name in their foreheads or right hands. This angel poured out his vial upon the earth, and it took effect upon the image worshippers, and upon those who had the mark of the beast.

The second angel poured his vial upon the sea. The earth is a symbol of the various denominations of Prot-

estants, and the sea is a symbol of the Catholic church. John has not left us to guess altogether as to what these words signify. He tells us plainly, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." This harlot is the city of Rome, and the waters are the people over which she reigns, which peoples constitute the Catholic church.

In the thirteenth chapter John shows us two beasts, one with ten horns, the other with two. The beast with ten horns arose from the sea, the beast with two horns arose from the earth. In the seventeenth chapter John makes it too plain for us to question that the ten-horned beast is the papal kingdom. That the papal kingdom arose from the Catholic church goes without saying. John describes the two-horned beast so particularly, and his description fits the United States so nicely that there is no room to doubt as to what country is meant.

That the United States arose from Protestant colonies from Europe is well known. I take it without a question that when the earth and sea are used in such connection as they are in these plagues, and where the beasts arose, and in the tenth chapter where the angel placed his right foot on the sea, and his left foot on the earth, that the sea is the Catholic church and the earth the Protestant churches. Now if this is correct, and who can doubt it, we can see at once why the angel should place his right foot on the sea and his left foot on the earth. It is because John told us plainly what is symbolized by the sea, but has left to reason and analogy as to what the earth symbolized. But as circumstantial evidence is often as convincing as that of the eye-witness, so it is in this case.

Then as the earth symbolizes Protestantism we can locate the field of this plague. The reader doubtless remembers that the two-horned beast, which arose out of the earth,

originated the image and the mark of the beast, so when the angel pours his vial upon the earth it takes effect upon the image worshippers, and upon those which have the mark of the beast.

A sad commentary upon the boasted civilization of this age, that it should wind-up in hero worship, yea even in the worship of the image of their hero, wearing his name or his mark as a badge of service. Can it mitigate the offense in the sight of God, that through chicanery they cause their image to speak and breathe? Paul in speaking of their hero, which is the Pope, says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thes. 2—9-12.

So the angel pours his vial of wrath upon them, "And there fell a noisome and greivous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

"And the second angel poured out his vial upon the sea: and it became as the blood of a dead man: and every living soul died in the sea." Rev. 16—3. The sea is the Catholic church, and we have already seen that the witnesses, which are the true churches, have power over waters to turn them to blood. But as to whether this angel turns the sea, or Catholic church, to blood, i. e., to a bloodthirsty body, by turning the witnesses loose on her or in some other way we may not be able to tell, but from the effect of the plague I judge that he will. For every living soul died in the sea. This doubtless shows that every child of God will be killed

within the bounds of that church. We learn from the angel of the tenth chapter, that John will be put to prophesying again, and this cannot be done without exposing the Catholic church and her daughters. That the living souls which were in the sea and died, were God's people we have proof when the next angel poured out his vial. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. 16—4-6. The rivers and fountains of waters which are turned to blood are the kingdoms and governments from which the Catholic sea or church is filled. They are stirred to blood and from the reading take great vengeance on the Catholics for the wholesale butchery of God's people. But this is not the utter destruction of that church. We will find that when the last angel pours out his vial, if these saints and prophets are the witnesses of the eleventh chapter, which as have been shown, are the true churches of Christ, they will only lie dead three years and a half. It seems more than probable that they are; for the Pope is to kill them after he has been healed of his wound. In that event these plagues will probably be all poured out in the space of seven years. After the vengeance taken for the butchery of the saints, John also said, "And I heard the altar saying, Yea, O Lord God the Almighty, true and righteous are thy judgments." The altar here is put for those who are butchered, as the Jews burnt the beasts of their sacrifice on the altar. This then is the beginning of God's judgment on the Catholic church. God will use the Pope and the Kings of earth to blot that church from under heaven, as anyone can see by reading the seventeenth and



eighteenth chapters of Revelations. It is perhaps, because of this tremendous task, that God gives the Pope such power when he regains his throne.

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.” Rev. 16—8, 9. The Holy Scriptures are the light of the spiritual world, as the sun is of the physical world. The sun is a symbol of the Scriptures. The time comes when the prophets will be understood as our common school books. Daniel says: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” And again, “for the words are shut up and sealed till the time of the end.” Dan. 12—4-9. But at the time of the end the seal will be broken and the book opened, i. e., the prophecy will be plainly understood. Again John says: “And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.” Rev. 10—5-7.

Truly at the time of this plague the seventh angel is about to sound, then is finished the mystery of God. What more awful plague could at this time be sent upon the earth than to come suddenly to understand God's word? Would not its truths scorch them with great heat? Think of them bowing to the Pope as to God, yea engaged in the worship of his image. And the whole earth will be engaged in that

with one exception, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." Rev. 13—8. That the book of Revelations will be understood at that time, John says: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." There was a time doubtless, when the Revelations of John were understood, at least by the true churches, and all that is necessary, in order to have him prophesy again, before the people is to correctly interpret the Revelations to them. This work is an effort in that direction.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16—10, 11. As this plague is poured upon the seat of the Pope it doubtless indicates that a tremendous effort will be made at that time to dethrone him. The extent of the rebellion against him can be judged from the statement that "his kingdom was full of darkness." The insurrection fails, and the fearful vengeance he takes is tersely stated in the words, "And they gnawed their tongues for pain." Perhaps in this rebellion lies the cause for the Pope turning against his church. The kings which support him, perhaps already hate that church. John says: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 17—16. "And the sixth angel poured out his vial upon the great river Euphrates. and the water thereof was dried up, that the way of the kings of the east might be prepared." There is so much that occurs when

this vial is poured out that we will comment as we proceed to quote.

The Euphrates here is the Mohammedan power. That power now has possession of the land of Caanan, the Jews' old home. But it is the teaching of the prophets that before the return of Christ the Jews will have returned to their old home and reestablished their ancient worship. Now as the Turks still control their country and temple it becomes necessary to dry up the waters, or people of the Mohammedan power, before the prophets can be fulfilled. The kings of the east, or as the new revision has it, the kings which come from the sunrising, are Christ and his kings that he brings with him. Such a band of kings as he will bring with him has never been seen before. He will bring kings enough to properly govern all the nations of the earth, he will not leave a nation with their present government of rulers unmolested, but will set his own kings over all.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The dragon in this passage is the territory once covered by the Roman empire. At the time of this vial of wrath it will be divided into ten parts and governed by ten kings. These ten kings will mutually agree to give the strength of their kingdoms to the Pope. John says: "These have one mind and shall give their power and strength unto the beast." Rev. 17—13. And again, "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17—17. The beast in the passage is the Pope and the false prophet is the United States. The two-horned beast of chapter thirteen is the false prophet, and as I have shown in another place that it is the United States I leave it here.

By the authority of these three powers all the nations of



the earth are gathered to the great battle of Armageddon. This is doubtless the battle of the Winepress (Rev. 14—20). In that battle the blood will run "even unto the horse bridles, by the space of a thousand and six hundred furlongs." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16—14-16. It seems that Christ comes during the gathering of the nations to the great battle. This is doubtless when he comes into the air, "with the voice of the Archangel and the trump of God," raises the righteous dead, translates the living saints, and calls them up to meet him in the air. Although he doesn't seem to interfere with the gathering nations he evidently excites them. John says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Rev. 1—7. Again, "And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains: and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6—15-17. After Christ gets his people and retires from the sight of the nations, "the door is shut." (Matt. 25—10), the fell spirits continue their work of gathering the nations. And as Ahab was enticed to Ramothgilead, to his death, by "a lying spirit in the mouth of his prophets," (1 King 22—22), so the nations of the



whole world, notwithstanding that they were eyewitnesses to the power and majesty of Christ, suffer themselves to be gathered by the "Spirits of devils working miracles," to be slaughtered and given to the beasts and fowls for food. Micaiah told Ahab about the lying spirit and the intention of the Lord to kill him, but still he went, so will it be with the nations. So much for unbelief. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying, It is done. And there were voices and thunders, and lightnings, and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16—17-21. The gathering of the nations spoken of when the preceding vial was poured out, is doubtless still going on while this vial is being poured out.

So while the gathering is going on God remembers great Babylon to give "her the cup of the wine of the fierceness of his wrath." Babylon is the Catholic church and this is her destruction.

The destruction of that church has already been examined so we only call attention to the fact that it occurs while the last plague is being poured out, and is a part thereof. The greatest earthquake since man dwelt on the earth and an awful hail also constitute part of the plague. The earthquake overthrows the cities of the nations and divides the great city, which is Rome, into three parts. "Men blas-

phemed God because of the plague of the hail; for the "plague thereof was exceeding great." No wonder our Savior said, "Pray ye that ye may be accounted worthy to escape the things that are coming on the earth and to stand before the son of man."

FINIS.



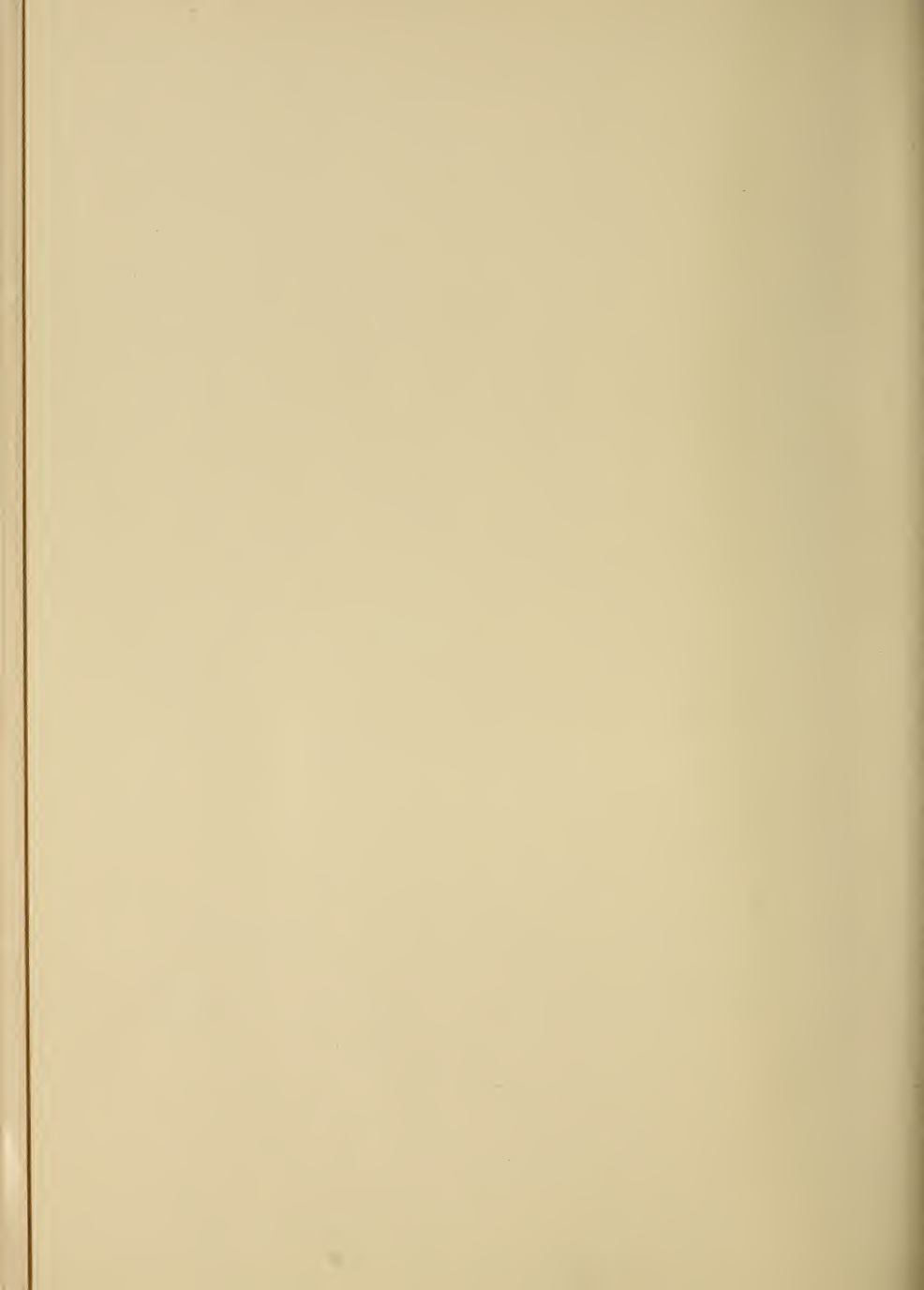




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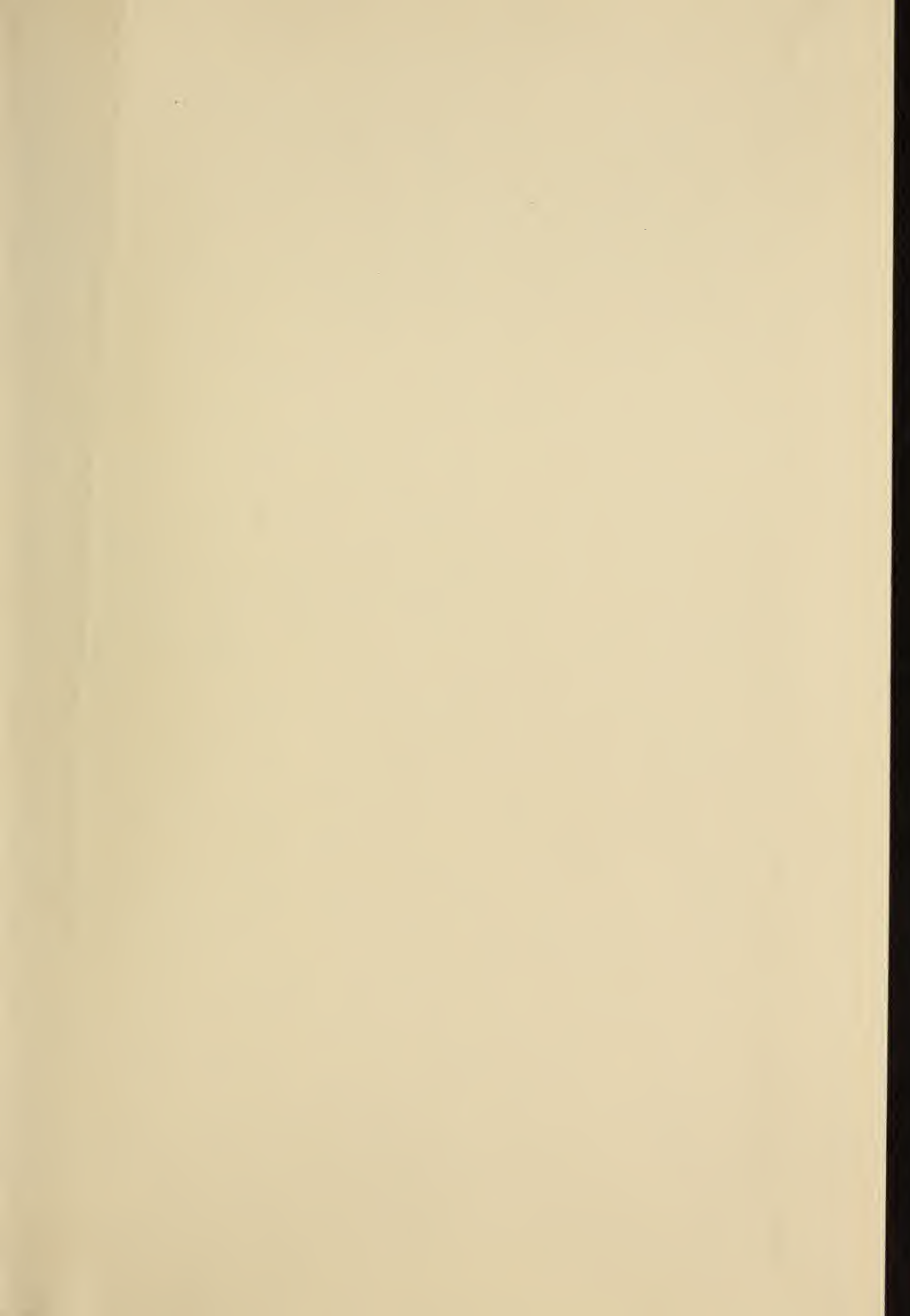








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